

CHRISTIAN CENTURY

Resurrection Dawn

*O Easter morn, blest Easter morn,
On which immortal Hope was born,
Dawn o'er the world with heavenly ray,
And chase our gloomy night away.*

*In busy mart and crowded street,
Where toiling, moiling millions meet,
There shadows dark and chill are spread,
There human hearts enshroud the dead.*

*There Faith and Love and Justice lie,
And wait to give a glad reply
To Him who from the flaming skies,
Victorious calls, "Awake! arise!"*

*O quicken Thou these angel forms,
Hush the fierce strife, the loud alarms,
Till men at last with heavenly speech,
Live one for all, and all for each.*

—F. G. Tyrrell

Chicago, April 13, '05.

THE CHRISTIAN CENTURY COMPANY

358 Dearborn Street
CHICAGO

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EVENTS OF THE WEEK

Last January Frank D. Comerford, of the Second congressional district, was expelled from the Illinois State Legislature because of charges of graft which he made against that body. Tuesday, April 4th, the people re-elected him as their representative. Concerning his election and purposes, Mr. Comerford says:

"The supreme court of all courts—the people—have spoken at the ballot box, and I accept the renewed responsibility with a full knowledge of what it means. I shall go back to Springfield to renew the fight where I was forced to leave off. One of my aims will be to end forever the vicious railroad pass evils in Illinois. I shall try to force out of committee the bill I introduced to that effect."

It is rumored that the Union Pacific will market \$790,000,000 worth of bonds, the largest railroad issue ever made, to consummate

an immense merger with the New York Central system and the Chicago & Northwestern. This will give a total mileage of 36,244. A New York newspaper is authority for the statement that all the bonds have been underwritten, and enough stock of all systems is pledged to vote for the plan to carry it through. There is no question as to the great economy to be effected by railway consolidation, and every sound economic principle is in favor of the process until all the roads are operated as a unit. Then will come, necessarily, not merely government control, but government ownership in order to control.

Mr. Yerkes is out with a London interview in which he prophesies dire disaster to Chicago in the coming municipalization of her street car system. He says the corruption in civic officialdom is too great to permit of an honest majority. Mr. Yerkes has dealt all his life in civic corruption and, of course, thinks every man has his price. He once bought a legislature. He says the employees would form a machine too strong to ever be overcome. Of course he ignores the fact that no city ever entered such an undertaking except on the civil service basis. It is not the truth that Mr. Yerkes is in the habit of trading in. He says the water in Chicago could be furnished by a corporation at one-third the present cost, but gives no instance where such a thing is done and perhaps thinks his word will answer the foolish fact that Chicago gets cheap water as compared with London or any other large city furnished by corporations. Of course no one would suspect the public spirited Mr. Yerkes of

begging the issue with personal motives.

At a secret meeting of 140 of Joseph Chamberlain's supporters last week, a compromise on the tariff question was agreed to, and

laid before Premier Balfour. By its terms Chamberlain agrees to support the administration, and to accept Balfour's fiscal program, taking exception only to the double election scheme propounded by Lansdowne. The Balfour proposals thus accepted advocate, first, such fiscal freedom as will permit of retaliation under the condition that no taxation be imposed except for revenue; second, closer commercial union with the colonies; third, convening a colonial conference unhampered by limiting instructions, and fourth, that home prices must be raised for the purpose of aiding home production. It will be exceedingly interesting to note the comment of American protective tariff defenders.

The newspapers have given us a week of anticipation, and at this writing they are still expecting "the greatest naval battle in history!" The war has furnished abundance of space-filling material to the press, and doubtless saved us worse suffering. The latest impression is that while the conflict in eastern waters may open at any moment, the really decisive battle is still far off. Japan admits that Russia must give up all strategic advantage in the far east as a condition to peace. Port Arthur, Vladivostok and the island of Saghalien must be ceded to Japan, and the open door assured in Manchuria. Japan will insist on being respected and consulted in international affairs, especially those intimately concerning the east. April 11th the Czar appointed a special commission to avert danger from agrarian agitation. He reiterates his desire to care for the peasants and directs that aid and advice be given them in securing new allotments of land. Dispatches say the peasant agitation is spreading widely through the Caucasus.

Early in the week it was reported that Attorneys Harmon and Judson, specially appointed by the government to investigate the alleged violations of law by the Santa Fe, had an interview with Attorney-General Moody, in which they insisted on drastic action; that Mr. Moody demurred; that the special attorneys then intimated they would summarily withdraw from the case; but yielded to the attorney-general's request to wait till the President could be consulted. Mr. Moody later

The Santa Fe Investigation.

gave this a categorical denial. At the same time it is an open secret that the attorneys differ widely as to the personal responsibility of Mr. Paul Morton, Secretary of the Navy, who was an official of the offending road. Neither the railroad nor the administration can afford to have anything glossed over. The public temper will not stand for whitewash or evasion.

Several months ago Andrew Carnegie asked some Congregational ministers to prepare him a list of small colleges, especially of the west, and to set forth their worth and needs. The inference was that he was thinking of turning to these institutions with his overflowing hand. There is more and more evidence that this is so. There seems to be a great falling off in the demand for public libraries. Many towns think the conditions too onerous, but most any place would accept such a gift if it was to cost them nothing. Mr. Carnegie is right in the principle, and doubtless not far wrong in the practice of requiring a guarantee of 10 per centum per annum on the gift for upkeep. There are doubtless a multitude of churches ready to accept pipe organs, also, if they be required only to play them. Mr. Carnegie is now opening up a field where the amount of good will be incalculable. There ought to be a small college in every congressional district in the union. President Harper once gathered statistics which showed that, even counting in the great universities, the average distance from home for students was 150 miles. So, it may be reasoned that the proximity of colleges determines the attendance. If only these schools could be non-sectarian, though religious, those who attend from each locality would be greatly increased. These colleges are poor. At the same time they educate most of the youth between the public school and the university, and from them come a disproportionate number of the leaders in public affairs.

Carnegie to Aid Colleges.

The bill in the Illinois house making pipe lines common carriers was advanced to a third reading without amendment, and made a special order for Wednesday of this week. This is sane tactics against the oil trust.—At the Jefferson banquet in Chicago last Thursday, jubilant speeches were made by Bryan, Mayor Dunne and others, and the claim put forth that the radical Democrats must and will control the party. At the same time, Alton B. Parker spoke to the contrary in New York.—Four chief men employed in one of the great packing houses were indicted in Chicago for attempting to interfere with judicial process.

Briefs.

EDITORIAL

AN ACT AND AN ATTITUDE

WE HAVE recently heard the observation that all of personal Christianity is expressed in two words: An act, and an attitude. An act of self-surrender to God, and an attitude of dependence on Him. The first is giving up oneself absolutely, unreservedly, and wholeheartedly to God that He may live in us and reign over us. The second is the glad recognition of God's presence in us, His right to dominate us, and communion with Him as the source of life, happiness and service.

There is but one thing in this world worth speaking of for a man to do, and that is to get himself right with God. If a man is right with God he is right with everything and everybody. If he is wrong with God, he can not be right with anything. "Ah," said A. Simpson, the pastor of the most consecrated church in America, "When a man is right with God you have no trouble with him." "I'll tell you," he said to a friend, "It is a positive joy, a ceaseless delight, to be the pastor of a church where the people are right with God." Yes, Brother Minister, if a church member is in right relations to God, if he is living the self-surrendered, spirit-filled, God-dominated life like a thing of beauty, he is a joy forever. You do not have to coddle him into doing his duty, do not have to run after him, or flatter his vanity, or galvanize him into a little temporary spiritual life by personal appeals, are happily under no necessity to coax, or squeeze, or tempt, or scold money out of him for missions, or for other departments of the Lord's work. If the people are right with God, they will do their duty in spite of you. You cannot keep them away from the church if you will feed them on the word of God when they come, and they will pour out money like water if God's gospel is to be preached for the salvation of men and the glory of God. It is no use to try to set a man right on this or on that if he is wrong with God. It is like cutting dead leaves off with a pen-knife or a pair of scissors, and tying them on with a string before the sap begins to flow in the tree. Where the life current begins to run the question of buds and leaves, flowers and fruit is already settled.

It is a matter of tremendous importance, and we must not forget to say it, the church has no trouble with the preacher when he is right with God. Half-converted and wholly unconsecrated churches are not effects without causes. It is the ambition, egotism, selfishness, and a worldly conception of religious success in leaders who are strangers to the self-surrendered, God-dependent life, that troubles Israel. A stream cannot rise above its fountain nor a preacher raise his people to a spiritual level which he himself does not occupy. The minister of God must have a care not to be so engrossed in his work as to forget his own personal relation to God. If he studies the Bible to work out problems of criticism, to bolster the theories of the party to which he belongs, and to get materials for his sermons, forgetting the needs of his own soul, the most serious question for him to consider is the question of his own salvation.

But the matter of being right with God is not only an act of self-surrender, but

an attitude of conscious dependence on Him. From what source do you get the power to live right and to be happy? You try to live right, but you fail? You try to be happy and your effort is not a success? You resolve to be good and kind and to keep your nerves well in hand, but an hour sees all your resolutions broken and bleeding. You say, "I cannot do it, it is no use to try." No, you cannot, but He can. You are depending on the wrong thing to make you good and happy. If you depend on yourself, on your money, or wife, husband or children, social position or personal influence, all these will fail you at last. The indwelling God through Jesus Christ is the saving and satisfying factor in human life. The Old Testament religion was first a declaration of law, second an exhibition of human failure to keep the law, third a manifestation of man's inability to save himself. The New Testament is first a declaration of God's love, second, the history of its revelation is the exhibition of divine success where man had failed under the law, and third, a manifestation of God's ability to save by the blood of Christ and the indwelling power of the Holy Spirit. The power that worked outside of man and left him with only the consciousness of inability to save himself now works in us to will and to do of His good pleasure. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." When we have the Father the power that worketh in us, for life, for character, for happiness, for service, the problem is solved, everything else is easily and inevitably.

RELIGIOUS REVIVAL IN WALES

NOT altogether for its own sake or on account of what it has already accomplished, but for the possibility of that larger work in other lands also, of which this may be but the incipency and promise, as we to-day observe it among the Welsh people. The English and Welsh bishops of the Established church have been closely studying the problem as it has been focalized in the wonderful personality of its masterful leader—a man of the name of Evan Roberts. The leading journals of the United Kingdom have sent their ablest correspondents to "see the man" in the midst of his work, and the ablest and most discriminating and critical of them all—the London Times—has kept its correspondents busy in this particular employment. We therefore commend to our readers the following recent statement:

One notable feature of the Welsh revival is the increasing interest taken in it by churchmen in Wales. In several districts highly successful church missions have just been held. In some of the more rural districts the example set at Ystradgynlais of holding united meetings of Churchmen and Nonconformists has been followed—in fact, nearly everywhere the effect of the revival has been to bring church and chapel nearer by its emphasis of essentials and its neglect, if such a term may be allowed, of minor points of difference. General approval and hearty support of the movement is expressed by ministers and church officers, who for the most part themselves greatly forward the revival by their as-

sistance, but at the same time there is not wanting evidence of chafing amongst them at a tendency of the younger spirits to take control into their own hands.

At one of his meetings near Neath Mr. Evan Roberts made reference to the warm sympathy shown by all. It was satisfactory that people were setting sect aside. When they had Christ they would think of nothing but salvation.

A report was presented to the quarterly meeting of the Rhondda Baptist association, at Treorky, last week, showing that 2,995 converts had been made at the churches of the organization during the last three months, and it was estimated that there were at least from 500 to 600 more at other Baptist churches in the Rhondda valley not connected with the association. The increase in membership in 1903 was scarcely ½ per cent, and in the previous two years there had been practically no increase. The meeting discussed the question of providing reading rooms at the chapels and schools, and advocated the removal of benefit clubs and miners' lodges from public houses. A member protested against the practice of bringing drunken persons into chapels at revival meetings and also protested against the frequent holding of open air meetings at the doors of public houses, but several members disagreed with him on the latter point.

Manifestations of the religious awakening have been experienced at Pwllbell, so much so that the political meeting which Mr. Lloyd-George, M. P., and Mr. Broadhurst, M. P., had arranged to address on Tuesday was cancelled. Telegraphing to the chairman, Mr. Lloyd-George said, "very anxious nothing should interfere in the slightest degree to break full force of the revival, so urge abandonment of Tuesday's meeting at political demonstration. I propose attending." A great revival meeting was therefore substituted, and Mr. Lloyd-George and Mr. Broadhurst took part.

The Bangor University colleges were on Wednesday disorganized by the revival movement, only a third or a fourth of the students attending some of the classes, and others being dropped. Beginning with a spontaneous outburst of praise and prayer among the men students at a college smoke room, the movement spread on Wednesday, embracing practically the four Bangor colleges within its influence. Emotional scenes occurred at a united prayer meeting, where several engaged simultaneously in prayer, and some of those present broke down sobbing. The meeting, though conducted in Welsh, affected equally the English-speaking students who attended out of curiosity, some feeling compelled to take a public part in it.

A NATION OF WORKERS

Over the plant of Studebaker Brothers at South Bend is carved the old motto, "Labor omnia vincit." Now comes Count Galileo Vannutelli, an Italian lawyer and litterateur visiting America, and says: "Work is the marvel of the United States. It is the thoughtful laboring man who has built up American industry." The word thoughtful is most discriminating. Labor is invincible only when it is intelligently directed, and ignorant laborers are not easily directed. Here lies the immense advantage of the American system, and the way to industrial sovereignty is the way of education and fair dealing with the workers.

The Drake College of the Bible in Tokio, Japan

J. H. GUY, REPRESENTATIVE OF THE CENTRAL CHURCH, DES MOINES

IN speaking of the "Sei Gaku In" let me speak first of its location. Takinogawa is one of the famous suburbs of the city of Tokyo, containing historical landmarks reaching back to the early days of the Tokingawa regime. This is the home of the "Sei Gaku In." The property is very near Tabata station, from whence trains go to the heart of the city every few minutes. There is also a circumurban line connecting at Tabata giving egress to the western part of the city. We are about forty minutes' walk from the Imperial University and High school, we join hands with one of the government agricultural stations, completing a circle of educational institutions. There are no other schools of similar grade in this part of the city and for this reason our numbers will be limited only by our capacity to accommodate. As to the grounds themselves, they are a dream of beauty. The campus lies in these unsurpassed terraces. On the first is the dean's home, a frame structure of semi-colonial architecture, tile roof and an oriental "godown" in the rear. This residence is surrounded by a velvet lawn interspersed with beautiful flowering shrubs. At the lower end of this lawn guests may sit down on rustic seats under a mube vine clad arbor and behold

the second terrace to the upper and the present owners have again moved it to the second. In it have been born the leading men of this village and for this reason it is unique in its power of attraction. To the west of this lies the

The English School:
K. Ishikawa, Dean.
M. Mori, A. B. (Imperial University).
R. Ishikawa, A. B. (Imperial University).
P. A. Davey, A. B. (Kentucky).

H. Hirano.

And members of the Bible School faculty.

With such a plant manned by such a faculty we expect to do great things in the future. The long prayers of the Japan mission have at last been answered and the future holds in store for us many delightful things.

If any of your readers have old books which they are willing to give to us we can make very good use of them if they are good books. Many of our students can read English well and all of our teachers do their investigation by means of English. If they have not books at hand we can use the money to advantage

in buying them here. We are greatly in need of good maps of the world and especially of Palestine. Tokyo, Japan.

In a recent number of the Pilgrim Missionary a ranchman who had experienced the benefits of irrigation is reported to have said that he "wouldn't go back to the old shower system for anything." In the spiritual kingdom "the old shower



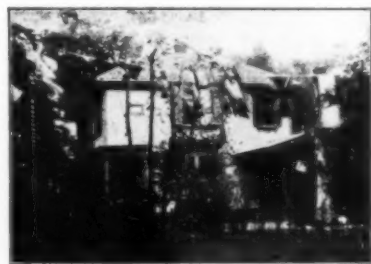
A VIEW ON THE CAMPUS. THE DEAN'S HOME TO THE LEFT.

tennis court, truly occidental, under the shade of spreading live oaks and azure sweeping cryptomerias. The accompanying view was taken from the tennis court looking up to the first terrace. The third terrace is on the front street and is an open space containing something like one acre of land. It is the intention to build the college dormitory here. The main gate to the campus is a house gate. A watchman's house on one side and a storehouse on the other. Simply to name the trees on this compound would be to enumerate a catalogue tiresome by grand pines, maples, yews, oaks, lindens, firs, cedars, keyaki, kashi, nara, etc., with cherries, plums, azaleas, hags, etc., as flowering shrubs, all on the ground when purchased by the present owners. By one who knows what he is talking about, this has been called "the finest missionary property in the orient."

The English School.—This new department of our work is very prosperous. During the first two weeks of school over one hundred men enrolled, and while I write this applications are still coming in, so that we feel sure the enrollment will reach at least two hundred before the close of this term. In this department English language, literature and conversation are taught. Besides the regular instruction the students are brought under constant Christian influences and we shall hope to see many of them become Christians.

The Faculty.—The Sei Gaku In has a faculty of which she is justly proud. The teachers in the English school are all supported from funds raised in Japan principally from tuition.

The Bible School: H. H. Guy, B. D. (Drake), Ph. D. (Yale), Dean; K. Ishikawa, "Jurokui"; Y. Miyazaki; R. D. McCoy, A. B. (Eureka).



HOME OF H. H. GUY.

In the distance Japan's glory and pride, Mt. Fuji. On this terrace, farther to the east, is the main college building, a frame structure unsurpassed in the East for convenience and neatness. The accompanying cut can give but a faint idea of this building, failing to show, as it does, one of the main wings, which lies hidden among the trees. On the second terrace lie contrasting, we shall hope not conflicting, forms of human effort. As you enter the main gate, to the right is the Divinity boarding home, truly oriental in every respect. Thatched roof with low, protruding eaves and long verandas. This building has a history. It was first built some two hundred years ago. The former owners moved it from



"SEI GAKU IN" (DRAKE COLLEGE).

system" has been superseded by orderly methods which assure larger and more certain results; but it is well to remember that just as in the new system of irrigation there is not less dependence upon nature, but simply a better control of the forces, so in the new methods of religious activity there is not less dependence upon God, but simply a better use of the forces which he commands.

There is something inspiring in seeing one who has borne the burden and heat of the day turning at eventide to the accomplishment of new tasks, being like the saintly vicar in "John Inglesant," "full of cares, and full of years; of neither weary, but full of hopes and heaven."

Fruits of the Social Theology

GEORGE A. BELLAMY

MEN and women in every age have unconsciously extended their idea of God from a systematic statement of His attributes to include a direct personal relation of man to man; but especially in the last decade or two many, in and out of the church, have extended their efforts correlating the facts wrought out of their experience. This tendency has led to certain definite results which are as apparent as are the results in any ordinary test in chemistry; and it is these results which lay claim upon our study of a social theology.

In the first place, we notice it has deepened our sense of the fatherhood of God. The social forces have caused the church to hear the cry of the outcast. Every human being, high or low, rich or poor, educated or ignorant; even the idiot, the insane, the sick, the orphan and the slave,—every human being is considered a child of God, to be loved and helped, not hated and harmed. Not long ago one denomination considered our Creator their father, and that meaning did not extend beyond the family or church of the denomination. Men, women and children, forced oftentimes by no cause of their own to live lives of sin, were considered sinners not ordained to be saved, but force-ordained to destruction, lost for time and eternity. But the great wave of social forces has broken down these barriers and given us a new meaning of the expression, "Our Father."

As the doctrine of the fatherhood of God became better understood, the right conception of man's relation to man naturally followed. It was this increasing recognition of the fatherhood which unfolded the principle of the brotherhood, resulting in the freeing of the slave—the establishing of greater justice for the working man, and the extension of political equality. The labor unions, socialism, and many other economic theories are efforts to arrive at this divine principle. The helplessness of the unfortunate appeals to Christians, not because of pity; but because of the social conscience, which has enlarged the neighborly relationships so as to include the man who fell among thieves, as did the good Samaritan. Much of our charity is no longer almsgiving. It is a recognition between the giver and receiver of that highest bond—the bond of spiritual brotherhood.

This social theology has extended and intensified man's sense of sin. Men, as a rule, want to do right, and when their cruelty and oppression is made real to them, when they become conscious of the awful degradation of life, and the suffering of the innocent because of their acts, they are ready to repent. True, many seem to have cold, hard, callous hearts, but it is largely because sin and its results seem so far removed as to eliminate their fear of punishment, or make it seem not to be a result of their own personal acts. But as the consequences of sin are connected less with the future life and more with the present, the sin becomes immediate, personal, real. When it comes home to a man with a burning, piercing reality that he is drinking human blood, seldom is his heart so hard as not to soften.

These social studies have not only given us an appalling vision of sin and its

consequences, but are also revealing those who are the accessories to these sins. To be definite and concrete, take an instance in our Cleveland police court. It is representative of the average police court. An ignorant foreigner, not familiar with our customs, was arrested for participation in a quarrel. He was approached by one of the "shyster" lawyers who abound at the police court, and the capper, who acts as interpreter for the lawyer, to see if he wanted to be bailed out. He was requested to give security. He had nothing but \$200 in the bank—his hard-earned savings. This he was compelled to give up, supposedly as security for his appearance in court; but in reality he signed an order permitting the lawyer to draw the money from the bank, which was done at once and placed to the credit of the lawyer. The case was quickly thrown out of court as unimportant, and the bank book returned to the poor man, his hard-earned savings all gone. When he asked for the money from the lawyer he was told to go to the capper. When he asked the capper he received the reply, "I know nothing about it. I haven't your money. Go to the lawyer." When he went back to the lawyer he was told to go to the professional bondsmen. They said, "Here now, you keep still about this thing or we shall send you to the penitentiary. The best thing you can do is to go home and keep still." It happens that we have some reform prosecutors in our court. One of them noticed the trouble on this man's face and called him into his office. He related his experience to the prosecutor, but said, "Don't tell anybody or they will send me to the penitentiary." The prosecutor took down a blank warrant and filled it out, calling for the arrest of the lawyer. He then sent for the lawyer and said, "See here, Mr. ———, I have made out a warrant for your arrest, which I shall sign if you have not returned \$150 to this man in five minutes. You may keep \$50 for your services as bondsman and attorney. If you do not care to comply with this, the courts will settle it." Before the expiration of the five minutes the poor man had his \$150. This is only a single instance showing how our police courts are overrun with grafters and unprincipled men of all types and descriptions, preying upon the poor and ignorant, selling themselves and their clients whenever opportunity offers.

With this deepening sense of sin has come an appreciation of wholesome amusements and of the value of the recreative side of life. Psalm-singing piety is not real, live, human happiness. The Sunday without cheer and spontaneous joy, so often dreaded by the active youth, does not quicken him to noble pleasures, but often drives him to the bad, failing to make real the good in psalm singing and worship. All healthful minds enjoy pleasure. They instinctively rebel against any asceticism or perversion of these divine tendencies. Many amusements, not only harmless in themselves, but oftentimes instructive and helpful, have been sacrificed by the young merely because the church has said, "Thou shalt not." This spirit of sacrifice, while it may be admired, does not always result in the richest growth of character. The capacity for pleasure is

as necessary a development in the highest type of man as the love for worship. Worship is for soul satisfaction, and its power for influencing men comes from its reflex influence on the mind of the worshipper. It is the source of inspiration, stimulating man to his best; his best, of course, having better influence on his fellowmen. Just as worship is indispensable to man's greatest good, so is the capacity for pleasure. One with a true moral perception who can be a boy with the boys, who can play their games, who can enjoy their pleasures, can enrich the lives of all, awaken their consciences, help them to distinguish between the good and evil in games and draw out the purest conception of pleasure.

President Hyde says, "The attempt to regulate pleasure and amusements by special rules is mischievous and futile. The attitude of many good people towards cards and billiards, the theater and the dance is a concession to the devil of things that are altogether too good for him to monopolize. All these and kindred things are good providing we do not pay too high a price for them. When billiards and cards are used to undermine the foundations of honest industry in a fellowman; when they are used to make one man's gain conditioned on another man's loss; when they divert the wages of the bread winner from the support of his family to the till of the gambler or the saloonkeeper, then these things, innocent and beneficent in themselves, become heavy with the weight of human misery and black with the odium of human degradation."

Of course no lover of his kind would advocate pleasures under conditions provoking misery and loss of character; but what our new social agencies are doing is to change the conditions so that life will grow healthful while enjoying these amusements. The saloon, the very perdition of many men, has been assisted in its growth by a failure to appreciate its social value. It supplies so much that is essential in man's growth, such as club rooms, reading rooms, cheer, hospitality, warmth on a cold night, games for men needing recreation from hard, sometimes nervous work, that as man enjoys these necessary privileges he does not appreciate the evil that comes with them. The result of all this is that there are decided efforts to permit our young to enjoy wholesome amusements, and to give to the poor recreative life under uplifting conditions.

Again the social theology develops the positive, aggressive, constructive Christian. There are a great many church members who are content with themselves because they have attended prayer service, given to missions, supported the church and kept, in the main, the commandments. The Pharisees of Christ's time, and the old-time Puritans of our own time, are good examples of this class. "They try to be good by not doing wrong, and are just as good as trying not to be bad can make them." They never rise to heights of heroic service and righteousness, while frequently they actually retard the progress of the more progressive in the church who feel the need of positive, aggressive efforts in combating with the evils of our time.

Again, in the test of this new theology,

we find it offers a richer growth in righteous character. Character comes only through mutual self-giving. The soul and character of man are not moulded, sweetened and nurtured by just reading, thinking and preaching; by shutting one's self off from others in monasteries; by wishing, praying and singing. The monastery did not develop the highest type of Christian character. It drew men away from the problems of life. It made them less sympathetic; often bitter against their fellows. It developed an egotistic sanctity, unwholesome and inconsistent with the highest ideals of Christian manhood. Character is not worked up in us at our will. It does not spring up out of luxury. It develops through struggle and sacrifice, and is the gradual growth through years of service, of self-control, sympathy and love.

A young lady once came to us asking for an opportunity of helping somebody. She carried a big bundle under her arm. "Will you take this and give it to some poor family?" she said. "I don't know any poor people. I have always lived among the wealthy, and don't know how to give my life in service for others, and I wondered if you could not take this for me where it is needed." "No," we said, "we would not care to do that, but we will gladly take you into a home where there is need, and by your presence, warmth and sympathy you may bring cheer, happiness and friendship into that home." We also suggested that she might like to teach a sewing class. Two years later when this young lady left for the East as she came to say good-bye she said, "I don't know that I have helped my girls any, but if I have never brought any cheer or sunshine into their lives, I am sure they have brought it into mine. I did not know how to sympathize, how to make real friends, but ah, these opportunities for service have given me richer experiences, and I am made better if they are not." That is what social service does for character. It is happening all over the world. Wherever Christian people give out their lives in service for others, their character grows. This young girl taught her sewing, but she caught her character. Such service is as essential to the spiritual life of our churches as water is to the life of the tree, and it is as sure of its results as the tree of bearing fruit.

This social theology makes all life religious. "I come," said Christ "to save the world." Not any department, not any one phase of life, but the whole world. He did not fence off religion into a separate part and come that he might save that realm. That Christ came to save the amusements, customs, governments, arts, industries, and homes is an idea that many Christian people have not entertained, and often they have regarded these things alien and hostile to the kingdom of God. True, He said, "My kingdom is not of this world." That is, the laws of his kingdom,—love, kindness, mercy, justice, are not the laws of this world. The laws of this world,—malice, greed and jealousy, indifference to suffering and to duty are not of His kingdom, to be sure, but while the laws of His kingdom are not of this world, they are in this world working mightily for its purification. As the principles and laws of His kingdom permeate this world will the kingdom of God be established and no sooner. He came not to get men into heaven, but heaven into men.

Cleveland, Ohio.

Compensations

William
W. Sniff

THERE come times in our life on earth when we find comfort in considering the compensations that attend our losses. The latter do come to us all, and it is well that we accustom ourselves to look for the former. The loss is perhaps thereby not made less real, but it is more easily borne because we see some higher good.

The loss of loved ones by death, despite all our Christian faith, is a most severe trial and we are justified in finding, if we can, some comfort in the thought of compensation. Our hearts put forth tendrils of affection and attach us to persons around us, who by reason of kinship or personal affinity or attractiveness are close to us, and anon a violent disturbance comes which tears loose the tendrils and leave them bruised and bleeding. How easy at such a time to count everything loss, and seriously question whether life is worth while! Our mistake is that we forget that the very things that makes life worth while are these attachments which bind us to others and make it hard to be separated from them. Separation from those we love is an occasion of pain, but the very sorrow is the shadow cast by the substance which gives to life its sweetness.

If no love or friendship ever bound our hearts together, there would be no pain at parting. Yet no one wishes there were no precious bonds uniting us in life, and in the grief he feels over the loss of a loved one. None wishes he had loved less. On the contrary we often wish we had loved more and shown more tokens of affectionate regard and given a more constant and tender ministry. This

would no doubt sometimes prevent a regret that so often mingles itself with our feeling of loss; but while this would bring a kind of sweet satisfaction to our hearts, it would only intensify the sorrow. Even here, sorrow, grown intenser, finds a compensation in a memory freighted with thoughts of loving words and deeds. When the ties made precious by true affection are disrupted, the sorrow is sweetened and sanctified by the recollection of the bright smile, the tender caress, the acts of loving ministry, the innumerable little things, which enriched the relationship we had with the loved one gone.

We miss all this when it is possible no more, and the fond heart, recalling it all, grieves the more. But right there is the compensation. We should rather have the sorrow and the loving thoughts than to have had neither. No one who ever truly loved would be willing to purchase a mind free from sorrow by being able to forget the loved one departed. Do not insult sorrow by telling the broken heart it will forget. That is the very thing it does not want to do. Let the past be kept fresh and green, even though memory draw from the fountain of tears to water the spots already made sacred by love. It is in this way that love does not lose its own. True love is one of the imperishable things, and the joy that mingles itself with our sorrow and the sweet satisfaction that accompanies the recollection of one who has gone from us are the fore-gleams of glory which the Father grants to us, a reflection of the unseen world, telling us of reunions in the home where separations never come.

PLENTY of HEATHEN at HOME

Orilas G. White

IHAVE received the February number of the "American Home Missionary," and I am soundly converted by reading it, to an old plea made by generations of men—"We have plenty of heathen at home." We have, I stand up to testify. I know him and can reach out and put my hand on him. A certain business man who was being asked for money for missions was told that there were millions of unconverted heathen. He said that the only impression made on him was that there were too many heathen. But there is no general plea in their cry. "We have plenty of heathen at home." It is specific. He, the individual, is here. Only yesterday I bought bananas from him, and he not knowing Christ, cheated me. He is from Italy, Poland, and the other European countries, and he does not bring even his Catholicism with him. He is here from Turkey, China, Japan, India and all of Asia, and he is still a heathen. He works among us and we allow him to go down into a tumble down portion of the city, and establish a small heathen section, and neither the state nor the church cares much how he does. We are anxious about the Gospel going into all the world, and I am glad of that, but let us not forget that Jesus said "every creature." How much these creatures need the Friend of sinners—here at our doors.

The man who makes the special plea "We have plenty of heathen at home,"

has one great misconception. He conceives that the Gospel must be preached until all have accepted Christ. We must preach with persistency but our responsibility ends when every man has had a chance. The Gospel must be preached everywhere, so that all may hear of Christ. When and how and by whom is the Gospel to be preached to these "heathen at home?" The American Christian Missionary Society has a wonderful work to do. May the churches see the great duty and opportunity. May God arouse us to this work and to that end increase the offerings to the Home Society.

THE SECRET of GROWTH

Burris A. Jenkins

The Foreign Christian Missionary Society has for years been one of the most vital elements of strength in the body known as the Disciples of Christ. The missionary interest is perhaps the strongest tie among the Disciples of Christ anyway. Their great conventions are missionary conventions. The missionary spirit burns high and fervently, and is, perhaps, the secret of the rapid growth of our people. This missionary spirit has been fostered and developed by the Foreign Christian Missionary Society as possibly by no other agency. When the history of the Christian Church shall be written some hundred years hence, the place that will be given to the Foreign Christian Missionary Society in the development of the brotherhood will be by no means the least considerable of its strongest forces.

Sunday Afternoon

A PRAYER FOR THE BREAD OF LIFE

Lord, evermore give us the bread of life, which cometh down from heaven. Thou hast created this hunger, and thou wilt satisfy it. Every good gift is thine; and thou givest unto thy children that which will make them still more thine, because under its nutriment they will grow up into divine strength and beauty. We labor for the meat which perisheth; we would labor more for the bread which endureth unto everlasting life. May we be not partially alive, but through and through, body, soul and spirit, having no slumbering or drowsy faculty, but every desire purified and every energy alive and alert in thy service. Help us to know that what we receive at thy table is meant to be used in nobler strength for the good of men; thus may the bread we eat be turned into all manly and useful conduct, so that our service may be a sacrifice unto God. Confirm thy people in their most holy faith, establishing them in strength and comforting them with all needful encouragement. When life is hard with us, be near our side. Bring us up high hills, or across angry waves, or through burning deserts, or by blooming garden paths—as thou wilt, but at last bring us home. And this we ask in Jesus' name. Amen.

—Selected.

THE DEVOUT LIFE

If the Christian life is anything at all, it is the devout life. The devout life is, first of all, the devoted life. Consecration is of the essence of Christianity. To be God's is the primary condition of being godly. To seek first the kingdom of God and his righteousness is the antecedent of all higher and happier living. They who, after the manner of an artificial ethic popular at the present day in some scholastic quarters, go about to establish a morality apart from religion, will finally return empty-handed from a bootless quest. God is the sanction of godliness, converting the "ought" of theoretic morality into the dynamic of a spiritualized devotion.

But devoutness is more than simple devotion—it is a life which includes a doing, by which it expresses itself. There is a worship to be offered, as well as a work to be performed. Communion is a phase of the consecration. To realize the presence of God is as important as to act with the power of God. The devout life thus becomes emphatically the Christ-life. It is the life which abides in Jesus. "Abide in me, and I in you." This is the language of a contemporaneous and mutual spiritual residence. The occupation of the believer's heart by Christ is coterminous with the bounds of the believer's life, while the disciple's experience is merged in that of his Lord as the islet lies in the ocean. This is not pantheism, but practical piety. It is the devout life—Christ in you the hope of glory, you in Christ for the ends of ecstatic communion and the purposes of Christian service. The life within and the life without are both embraced in the complete circle and sphere of spiritual religion.—Zion's Herald.

DO IT NOW

By Martha Shepard Lippincott.

Ah! hadst thou sorrow never known,
Dear love, then ne'er would I
Have learnt with thee to sympathize,
And echo every sigh
That passes from thy poor, sad heart,
And binds my soul to thine.
'Tis sympathy that doth unite
And makes thy feelings mine.

It shows to each the other's heart,
That comfort we may give,
It is the sweetest mission, too,
For which a soul may live;
It warms all coldness of the heart,
And makes the lonely feel
That they have really found a friend
Who is sincere and real.

LOVE'S SYMPATHY

On the wall behind the desk of the office of a mountain hotel hung a motto, "Do It Now." Tourists usually noticed it at once on visiting the house for the first time, and often some one would ask its meaning. The proprietor said he was continually being consulted by travelers as to the best time to climb this or that mountain, to visit the falls or to take some of the other excursions for which the region was famous. He had concentrated all his wisdom into those three little words and placed it where it could be of service to all his guests. As the New Year opens, this is a good motto for every one of the three hundred and sixty-five days to apply to the good offices which you have planned, the services you mean to do some time, and can do now.

We know that there is a "too late." It is the awful tragedy of many a life. A word of affection that ought to have been spoken, but it was kept back until it was too late; a kind deed that ought to have been done, but it was left undone until it was too late; a good resolution that should have been made a deed, but it tarried till it was too late. There is a too late, an irrevocable too late, in the highest and tenderest realms of a man's life, and men everywhere suffer loss and are tortured by remorse in consequence.

It is not too late yet. "Do it now."—The Congregationalist.

MY HOPE

You ask what my hope is. It is that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was, "Christ died for our sins according to the Scripture." This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible and my hope is lost. With the law, without Christ, we are undone. The law we have broken and it can only hang over our heads the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of blood there is no remission."—D. L. Moody.

BROKEN ALTARS.

Life is crammed with rich and fruitful symbols. Every great dream that has ever haunted a human mind, and every pathetic and wistful aspiration that has lifted up a human spirit, every noble passion which has filled with rapture a human heart, has wrought itself out into some bit of concrete reality, and has had something which has been its outward and obvious symbol. And when that has been overthrown, its very ruin has become the symbol of a spiritual disillusionment and tragedy, which are invested with the profoundest pathos and significance. And those few stones, lying in unregarded confusion, are the symbols of a forgotten God. They seem so unimportant, but they are the pathetic mementoes of dead worships, forgotten loyalties, quenched visions, faded raptures, and lifeless loves. This spot has been sacred—it was reminiscent of refining fellowships and profound communings; here the people had felt the holy presence, had bowed with strange reverence under the power of the unseen; heart-subduing music, as of angels, had fallen upon their ears; and with the vital energy of faith they had taken hold of the eternal. But white-winged angels brood about it no more; there is no radiance as of a divine glory; the path which led to the unseen God is closed, and the rare vision has faded from men's eyes. And with the sense of God there has perished hope, enthusiasm and rapture; and, reversing the prophet's great word, the people that saw a great light walk in the darkness and dwell in the land of the shadow of death. That is life's most arrestive pathos—to have known God, to have been intimate with the eternal, and to have seen the vision splendid fade into the light of common day, and the divinity of heaven degraded into a powerless commonplace.

—Selected.

THE QUERY ANSWERED

(Written for The Century.)

"If a man die shall he live again?"

'Twas the question of the ages,
And the yearning heart its answer sought

From the prophets and the sages.

Generations passed away,
Like flowers of the field,
And Sphinx-like death with closed lips kept
Its mystery concealed.

No departed one had broke
That dark, abiding bond,
No voice came from the mystic vale
To tell what lay beyond.

And men were vaguely groping on
Into the shadows gray,
When lo! a voice from out the gloom,
"I am the Light, the Way."

Ring the glad news, ye Easter bells,
Chime out the sweet refrain!
The buried Christ hath burst the tomb,
And man shall live again.

At best, our least endeavor
Must faint and fail forever,
Without God's guiding finger to point
The how or where;
Then let us choose His choosing,
All selfish choice refusing,
Nor question which is better, to serve
Him here, or there.

—Margaret J. Preston.

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Edited by
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BEQUESTS AND ANNUITIES

Edward B. Witwer

The example of an Illinois Disciple, recently deceased, in making a bequest of \$100,000, to be placed in trust and the income therefrom to be expended in the furtherance of mission work in Chicago under the auspices of our brotherhood,—serves to emphasize the fact of a growing interest of the disciples in the Chicago work, and is a forceful recognition of the claims of the Chicago Christian Missionary Society, reiterated by its members and supporters on every occasion and at every opportunity, that great sums of money must be received and expended here if adequate results commensurate with present opportunities are to be expected or secured.

The Chicago churches, burdened as they are, have contributed liberally to the support of the work of this society; yet the annual receipts from this source never have exceeded \$1,000.

For the last two or three years the annual budgets of this society, (including the foregoing contribution from the local churches), has averaged approximately \$5,000. The balance has been made up by the American Christian Missionary Society and the Christian Women's Board of Missions, and as a disbursing agent for these two great organizations this society has ever tried to serve wisely and economically; its invariable selection of successful and conservative businessmen as officers and members of its executive board to administer its affairs has won for it the confidence of its contributing friends.

This society is incorporated, and, in a small way already, has served as trustee in holding and expending funds entrusted to its care.

Through its executive board it has lately inaugurated the policy of a wider publicity of its work and of Chicago's mission needs; and the purpose of this article and the Bulletin containing it, is to bring before its readers the financial needs of the society in carrying out its ever developing function in local mission work, and to solicit contributions directly

from our brotherhood, either in money or in property, by way of gift, bequest or annuity.

The chairman of the executive board will be very glad to answer any inquiries on these matters.

BUILDING SYNDICATES

W. R. Faddis

Inquiries are being made as to whether or not there is to be a Syndicate Call this year and for what point it is to be



W. G. SICKEL,
Chairman Executive Com. C. C. M. S.

made. There is no doubt but that, at least, one call should be made every year. The subscribers who have responded to every call made in the five years since the first one, have only paid in twenty dollars apiece to this fund, so that it is not a very severe tax on any one.

That it is a good practical plan is proven by the type of people subscribing to it, if there was no other evidence or argument that might be brought forward for it. We read or hear nearly every day that one's company shows pretty well what their character is.

It is certainly true that we can form the best judgment of a scheme or doctrine by the kind, rather than the number, of people it enlists as followers.

Taking this as a guide one may soon be convinced that the Building Syndicate plan is all right, as its list of subscribers contains the names of the foremost members in our Chicago churches. Not only are the religious leaders represented but those who are in the front rank as educators and in business.

Four churches have been materially aided by it and others have been encouraged to get ready to build by knowing they may get this assistance.

There is something over one thousand dollars in this fund at present. It is to be hoped the Missionary Board will be in a position to make a call for some point this year.

SERVICE REPORT OF SUNDAY SCHOOL MISSIONARY

At the Douglas Park Church.

Time on the field, 9 weeks, 5 days; number of calls made, 1,610; number of meetings attended, 58.

My house to house canvass in the community adjacent to the church, including 1,009 families, shows 546 of the Protestant faith and 463 Roman Catholic, amongst which are 81 families non-church going.

At the South Chicago Church.

January and February.

Time on the field, 5 weeks, 4 days; number of calls made, 401; number of meetings attended, 39.

This service was rendered in support of a revival meeting held by Geo. B. Stewart. The weekly prayer meetings were again resumed.

At the Evanston Church.

In February and March.

Time on the field, 4 weeks, 2 days; number of calls made, 165; number of meetings attended, 49.

This service was also in support of a revival meeting by Brother W. D. Ward, the pastor.

At the Garfield Blvd. Church.

March 21 to date.

Number of calls made (canvass), 634; Number of meetings attended, 12.

'Am continuing in this service mainly in behalf of Sunday School work.

Very respectfully,
Mary Sundell, Missionary.

PROGRAM SEMI-ANNUAL MEETING C. C. M. S. AND EASTER BANQUET

(Served by King's Daughters—Thirty-five Cents a Plate)

at the

Jackson Boulevard Christian Church,
April 24th, 6-8 P. M.

E. M. Bowman presiding.

After dinner addresses:

"The Business Men's Association"...

Carl Bushnell

"Those Women".....Mrs. E. M. Bowman

Solo—"The Resurrection".....

Miss Etta Lueders

"A Crisis and an Opportunity".....

Lloyd Darsie

"The Sinews of War".....W. G. Sickel

Ex tempore addresses.....City Pastors

Banquet served at 6 p. m. sharp.

Great patriotic service at 8 p. m.

APPROPRIATIONS

The Executive Board of the C. C. M. S. has voted an appropriation of financial aid to the following churches and missions at present date for this current year, to-wit:

Chicago Heights—Living Link work.

Douglas Park—Salary supplement.

Evanston—Evangelistic meeting.

Garfield Blvd.—Miscellaneous helps.

Logan Square—Pastor's supplement.

North Side—Account special service.

South Chicago—Meeting and general expenses.

South Side (Col'd)—Evangelist and salary.

West End Church—Living Link work.

Pressing Toward the Mark

W. P. KEELER

UNDER this form of words, because more optimistic, your scribe has chosen to write, rather than directly on the assigned topic: "Our Successes and Failures." Ups and downs we have had but perhaps Christians ought never to write "failure" when sincerely prosecuting the Lord's work. Since the days in the "sixties," when in my "teens" I was wont to attend the lone Disciple meeting, in the plain little chapel on West Monroe street, is a long stretch of years. But "success" is the word to employ in writing of the advance from the solitary Chicago church of the then to the thirty or so—churches and missions—of the now. No churches of very large membership as yet, it is true, but some might be referred to that we tire not of quoting: like—Jackson Boulevard, the largest; Lloyd Darsie, minister; with its roomy building and steadily decreasing debt; Metropolitan, led by C. R. Scoville, just from his Paris, Ill., meeting, with over 600 reported additions; Englewood, ministered to by C. G. Kindred, now almost ideally circumstanced and the brightest of prospects ahead. Each of these is a Living Link church; the latter double-linked, both Home and Foreign. The two first named churches, planted but a "stone's throw" apart, find themselves much too near together for the best results, and it is devoutly to be hoped it may soon be arranged for one of the congregations to seek a field that will properly allot the larger territory that should be covered by these energetic and ably-generated forces. Than this, there is no consummation more fervently to be prayed for by the disciples of Chicago, nor one more vitally affecting the interests of the cause we plead in this center of influence. The old South Side Central, owing to the loss and consequent abandonment of its church house, has dwindled to a comparatively small following, meeting now in a hall, under the leadership still of Prof. Black, who is in much bodily weakness and disability. Many who were formerly members of the Central are with the two other South Side churches, First and Hyde Park, both of which organizations are thriving and forging ahead.

The heroic North Side church, another victim of excessive debt, though forced to let their property go, and take to a hall, is showing unbounded vitality and determination to begin again in the effort to acquire a church home. Writing of the North Side it is to be remarked that Geo. F. Hall (in his independent work, still preaches every Sunday morning in Bush Temple, and it is claimed that his audiences average larger than those of any other of our Chicago churches. The First Evangelistic campaign—early this year—we have ever conducted, embracing some dozen of our own churches, larger and smaller, brought a total increase in membership of about 300. It is a custom that will no doubt be perpetuated. There are immense possibilities along this line of campaigning, both among our own and in co-operation in union meetings with the other Evangelical churches. Marked aid in unifying the work of our churches and missions is rendered by the quarterly rallies under the auspices of our Chicago Missionary Society, held in the central

down-town district and which have been kept up for several years. Other bonds of union with us are our Ministers' Monday meetings, being held weekly, most of the year; also the quarterly banquet of our Social Union.

On the occasion of the last banquet, the two hundred who listened to the Baptist brother's excellent address on the "Union of Baptists and Disciples," could heartily endorse the opinions he expressed—all, perhaps, save the prediction—in substance—that no thought of the union even of these two so similar bodies need be entertained, only as every form and ceremony and ordinance is eliminated from the list of essentials, and a distinctively and exclusively spiritual basis is reached. Thus much by way of parenthesis, which in fact may not belong to this article. It is not my intention to argue the question, but only to submit it for Disciple readers calmly to look at.

Our progress in this city must have been correspondingly slower and our success more moderate, but for the help extended by our brethren outside of Chicago. By common consent the A. C. M. S. and the C. W. B. M.—our chief helpers—seem to have realized that there is no center in our land that could be so appropriately selected, as this, for demonstrating the problem of city evangelization. Bro. E. W. Darst, the pioneer superintendent, called to head this work more than a decade ago, but in a little more than three years compelled by broken health to lay it down, left as monuments of his splendid labors, three rigorous churches: Irving Park, Evanston, West Pullman, each of which now owns its church property; with a fourth, Douglas Park, nearing that goal, it is believed. Bro. W. B. Taylor, successor to Bro. Darst, continued in office less than two years, strengthening and enlarging the work by his devoted labors. At the close of his term, so urgent was the need to supplement the salaries of preachers for the newly formed and struggling missions and churches, it was fixed upon as the policy of our Chicago Missionary Society, to devote almost the entire amount of money coming into its treasury from within and without the city to this supplementing of salaries. For the several years past, an executive committee, made up in the main of business men, has conducted the work as effectively as could be expected under the circumstances; while this great enterprise has virtually remained without a superintendent or directing head. This lack should be supplied at the earliest possible day. To make no mention of a widespread disposition among our general brotherhood to help Chicago, when the attempt to solicit and gather in this help shall be wisely set about, Illinois Disciples alone, unquestionably stand ready to give liberally of their substance for the cause here. Our ranks undoubtedly hold the man who could be named and who should be set apart to this work of paramount moment among us; a man who could fill the place of manager and general-in-chief, bringing to the office all energy and the best ability, and making it his life calling. It should become the first duty of this man to go out into the state to gather the funds available for Chicago—under able solicitation—and it need not be long

until his salary not only would be provided, but other thousands be set coming Chicagoward, to meet the demands of the various lines of evangelization endeavor awaiting us. But a man to direct these lines of work is indispensable. This is as true as that no extensive and successful undertaking in the business world is supposed to succeed without its superintendent, its manager. The American Christian Missionary Society has recognized this principle in creating the office of national superintendent of evangelization, and in installing Bro. W. J. Wright in that office. Would that Bro. Wright might make it a specialty to assist in the placing of a superintendent of Missions in each leading city where we are without such head.

Let this be "the mark" toward which we press, and then may we count on emblazoning on our banners "success," not "failure."

Chicago, April 10, 1905.

CHICAGO A FOREIGN CITY

George A. Campbell

Chicago as a missionary field is quite limited unless the foreign population be dealt with. The Americans are but a small minority. Of this minority nine-tenths of those reachable are settled in established churches. Consequently unless our propaganda be sent in language and type of dress understandable to the foreign born it will reach only a very small percentage of Chicago's souls. Those we designate foreigners are not the offscouring of the earth. They showed strength of character in having the decision and courage to leave their native soil and go out "not knowing whither they were going." But crowded in congested districts, as they often are in our cities, they have not a fair chance to develop. Why do we ignore the foreign population in our midst? Do we not often lack proportion in missionary work? The first step to take in extending our city missionary activities and constituency is to learn the facts and people. It seems to me our missionary societies could well afford to spend some money in training some specialists in city work. I have been in Chicago ten years, and to me it is yet a vast unknown. We have not a worker in the city that has any comprehensive knowledge of the foreign districts. The sociologists are away ahead of us here. I will venture that when we know Chicago our methods will be quite changed; we have imported the methods of the small town to a cosmopolitan center. When we come to understand our brother from across the sea we will be shocked less but sympathize more.

Mr. John R. Rathom, of the Record Herald, who has written the best book on the subject of "Chicago's Foreign Citizens," delivered his lecture on this subject in our church recently. As he talked of the Chinese, Poles, the Ghetto, French, Irish, Greeks, Croatsians, Hollanders, Scotch, Germans, Syrians, Lithuanians, Welsh, Russians, Italians, Swedes, Bohemians, Canadians, Norwegians, Austrians and Swiss, I was impressed with the thought that we must have work among these peoples or we must be content to deal with a very small Chicago. We should not greatly increase the number of our churches now existing in Chicago unless we can deal with the foreign population.

"Two for One"

W. G. SICKEL

THE expression, "two for one" is no doubt familiar to all who are in touch with the work of the Chicago Christian Missionary Society. To the uninitiated, it means that for every dollar contributed to the Chicago Christian Missionary work the American Christian Missionary Society contributes two dollars, up to fifteen hundred dollars. Before the small sum of fifteen hundred dollars from the American Christian Missionary Society can be expended in the work of evangelizing the city, the Christian churches of Chicago must contribute seven hundred and fifty dollars, and yet, with a membership of about forty-five hundred, this, in the past, has been difficult to accomplish, although it is only an average contribution of seventeen cents per capita.

A little over one year ago, when the Evanston church purchased its property from the Congregationalists, that body insisted upon the papers being negotiated quickly, as the money was to be turned into a fund of fifty thousand dollars that was that year (1903) being collected by the Congregationalists for missionary work in the city of Chicago. The total amount of money expended by the Disciples of Christ in Chicago has seldom exceeded five thousand dollars, and frequently less. Fifty thousand dollars as against five thousand dollars! A city of over two million inhabitants and an expenditure of less than two and one-half mills per person. If the missionary spirit does not appeal to the Brotherhood, will not pride do it?

It is not overlooked that our churches have heavy problems on their hands—many with building debts to be lifted, others without any homes at all—and yet what will be the consequence to our Brotherhood if new missions are not planted and struggling ones not nourished into strength and independence? The cause of Christ as plead by the Disciples of Christ must not be allowed to recede in the greatest virgin soil of the central West, the city of Chicago.

And yet with the limited means available to them the work of the society is flourishing, for several notable examples of missions grown to independent churches might be given—all the result of time and money expended by the Chicago Christian Missionary Society. But the growth and strengthening of our missions is in no wise in proportion to the population of this great center.

It has been demonstrated that the plan of taking monthly pledges in each church has brought the best results. Amounts ranging from 15 cents monthly and upwards have, in the aggregate, brought the best results to those churches that

have adopted such a plan. How many are putting this plan into operation? How many churches systematically go about the collection of their funds to the city missionary work? The field is large and the needs are great. Our

of the strongest churches, while doing magnificent work in the city through the Chicago Christian Missionary Society, are no longer contributors to the seven hundred and fifty dollar fund, by which is secured the fifteen hundred dollars from the American Christian Missionary Society. Thus falls greater the burden on the other churches. Will the other churches respond? Will they lose two dollars for city work by not contributing one dollar, and thus lose three dollars to the work of evangelization in Chicago?

Too much credit cannot be given to the Christian Woman's Board of Missions for their city missionary work. They are annual contributors to the funds of the Chicago Christian Missionary Society and, appreciating the field and the needs, have recently increased their contribution from fifteen hundred to two thousand dollars per annum. Much of the success of the city work is due to their always prompt and cheerful giving.

The "Two for One" from the American Christian Missionary Society is not limited to the contributions from the individual churches, but it is equally applicable to individual subscribers, and if any one inside or outside of Chicago wishes to contribute three dollars to the cause of Christ in city missionary work, he can do so by sending one dollar to the treasurer of the Chicago Christian Missionary Society, W. G. Sickel, 4 Sherman St., Chicago.

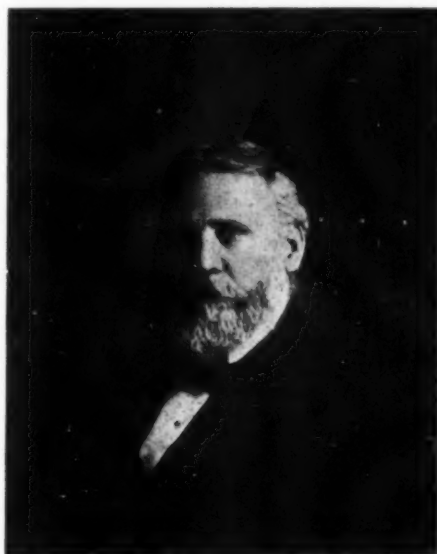
All churches have not yet entered their pledges for the present year. The contributors are printed at intervals. Can any church in Chicago afford not to be on that Roll of Honor?

TRUST FUNDS.

For the accommodation of the missions that are contemplating building, the Chicago Christian Missionary Society has opened an account known as "Trust Funds," the moneys of which are kept separate from its general funds and in a separate bank, drawing interest at 3 per cent per annum. Many missions very wisely do not attempt their own home problems till they have a nucleus on which to build. The well-known axiom, "Save the pennies and the dollars take care of themselves," is quite as true of churches as of individuals. The fund in question is what its name

indicates—a trust—and is not available to the general usages of the society, and can only be drawn from the bank on the order of the church depositing and only for the purpose for which it was originally deposited. The money so held by the Chicago Christian Missionary Society now amounts to \$222.13, and the fund is open to any church that desires to avail itself of the account.

(Continued on page 396.)



J. H. GARRISON

QUARTERLY RALLY Chicago Christian Missionary Society

April 23rd, 3 P. M.

— at the —

FIRST METHODIST CHURCH

Cor. Clark and Washington Sts.

Organ Voluntary

Hymn	Doxology
Invocation	E. A. Ott
Hymn	"Stand Up! Stand Up! for Jesus"
Scripture Reading	E. S. Ames
Prayer	C. A. Young
Hymn	"Blest be the Tie that Binds"
Roll Call and Quarterly Reports from all Churches	
Solo	
Address	J. H. Garrison, St. Louis, Mo.
Hymn	"My Country 'tis of Thee"
Benediction	W. D. Ward

Brotherhood should be spending at least twenty-five thousand dollars in Chicago every year, and possibly when the energy and enthusiasm is once instilled, we can get over the present sticking point of about five thousand dollars.

Englewood, Jackson Boulevard and Metropolitan Churches are now doing Home Living Link work. Their three hundred dollars per annum each goes to separate individual missions and thus three

Dirt and Health—Pure Air and a Good Time

—W. R. FADDIS—

The Picnic.

"The real benefit of a vacation in the country is that you eat sand and dirt."

"We are not dirty enough."

"The trouble with the present generation is that it doesn't eat its peck of dirt a year."

'Tis true that many people are as dirty on the outside, as they need be, but more of it on the inside would be a great benefit to most people."

Wise doctors tell us these things. So of course they are true. But in the city where real estate is so costly most of us are unable to have all of the necessities not to mention luxuries.

The City Missionary Society has planned to afford the opportunity to the churches and Sunday Schools of Chicago to correct any shortcomings that may be felt in this line. Arrangements have been made to hold the sixth annual picnic and convocation at Elliott's Park, which is twenty-eight miles south on the Illinois Central Railroad. This park contains 65 acres of rolling land, thickly wooded, plenty of grass, many springs and a stream of running water.

The baseball ground is fine and has a race track around it. A large covered assembly pavilion with seats will add to the convenience of holding services. It is probably the best equipped picnic park near Chicago. Railroad fare will be the same as heretofore, 50 cents for full fare, 25 cents for half fare.

Those persons in the various churches experienced in arranging for and looking after picnics know of the time and trouble it requires to find the place, to get out advertising matter and tickets, looking after the sale of tickets and collecting the money. For several years the City Missionary Society has relieved the churches of much of this work by holding a general picnic for everybody, which has many advantages over individual picnics, among which are better railroad rates and arrangements, better parks to

be had and a great saving of time and printing expenses.

The enthusiasm of large numbers adds to any occasion. The Missionary Society is glad to do this work as it has done and take the responsibility, but it usually has to stand a deficit also, while the churches make a good profit on every picnic corresponding with the tickets they sell and they receive the other benefits as well. It seems just under the circumstances that the commission on the sale of tickets should be 10 per cent. This division of commission plan is submitted as a solution for the consideration of the churches with the hope that its fairness will appeal to everyone interested and that the society may not have a deficit to meet.

We should like to know from those in the various churches who are in position to judge whether this is likely to militate seriously against the sale of tickets and thereby lessen the attendance. Train will leave from Randolph street about 9:30 and will stop at any station south of Van Buren, where delegations can be picked up. The 1:30 train will leave from 12th street station. No arrangements can possibly be made to have the afternoon train leave from Randolph or Van Buren on account of other traffic.

ATHLETIC PICNIC PROGRAM

And Rules Governing the Same.
Events.

1. Fat men's race, 200 pounds and over, 50 yards.
2. Men's race, 75 yards.
3. Boy's race, 50 yards.
4. Ladies' race, 50 yards.
5. Girls' race, 50 yards.
6. Boys' relay race, 150 yards, in teams of three.
7. Girls' hopping race, 25 yards.
8. Boys' race on all fours, 25 yards.
9. Preachers' race, 50 yards.

10. Boys' human wheelbarrow race, 25 yards.

11. Girls' relay race, 150 yards, in teams of three.

12. Boys' tumbling contest, 25 yards.

Rules.

1. No person shall be allowed to compete in any of the events unless he is a bona fide member of the church for which he is competing or has been for at least four weeks preceding the day of the picnic a member of the Sunday School, C. E. Society or other duly organized society of said church. Spiked shoes barred.

2. The credits to be given the churches represented by winners of the various events shall be:

Ten points for first place.

Eight points for second place.

Six points for third place.

Four points for fourth place.

Two points for fifth place.

3. By the term "boy" in the various events is meant one whose age is less than 15 years. By the term "girl" is meant one whose age is less than 14 years.

4. The qualifications of the contestants and the winners of the various events shall be determined by five judges, to be selected by the athletic committee the morning of the picnic. The necessary starters shall be selected in like manner, and the judges and starters may make such changes in rules and events as they may deem necessary and may appoint all necessary assistants to preserve order and to properly bring off the various events, but no judge or starter shall be allowed to compete in any of the contests.

5. The church winning the highest number of points will be awarded a handsome athletic banner, provided by the C. C. M. S. This banner must be won twice by a church to become its permanent trophy. It was won by Jackson Boulevard church last year.

Picnic Committee.

"TWO FOR ONE."

(Continued from page 395.)

HONOR ROLL.

At the last quarterly rally it was agreed that the church giving the greatest amount of money to the Chicago Christian Missionary Society for the preceding year was to be given the Honor Roll at the first succeeding rally. Same is based on the percentage to membership. For the fiscal year ending October 31, 1904, this honor was conferred on the North Side Christian Church, whose contribution was \$103.40, which, aside from the Living Link churches, contributed more to city work than any other church, and also led all churches in amount per capita.

Who will hold this honor for the year ending October 31, 1905? The North Side Church has already pledged for this year \$121 and bids fair to carry off the honor a second year. Their plan is the monthly pledge system, which has been demonstrated by all churches that have adopted it to be the best way to collect missionary funds.

W. G. SICKEL,
Treas. C. C. M. S.

The person who has never had trouble has also never had great joy, for one cannot be appreciated without the other.

Happiness is founded on friendship; hence a solid foundation is the first essential of a substantial superstructure.

PLEDGES TO CITY MISSION WORK FOR 1905

	Paid during 1904.
Ashland—50% of all Mission money collected estimated at...	\$ 40.50
Austin	25.00
Chicago Heights—Actually pledged \$15, will try make it.....	25.00
Douglas Park	43.00
Englewood—Living Link \$300 per annum.....	43.15
Evanston—25% of all Mission Money collected estimated	50.00
First	76.55
Garfield Boulevard	60.00
Harvey	68.50
Humboldt Park (Ladies' Aid Society).....	25.00
Hyde Park—\$70.00 or more.....	25.00
Irving Park	5.00
Jackson Boulevard—Living Link \$300 per annum.....	97.00
Logan Square	70.00
Metropolitan—Living Link \$300 per annum	20.09
Monroe Street	25.30
North Side	75.00
South Chicago	121.00
South Side (Colored)	103.40
West End	20.00
	5.00
	15.00

\$579 to \$594

Above is short \$156.00 to \$171.00 of the necessary \$750 to secure the two for one up to \$1,500 from the American Christian Missionary Society. Are we to lose \$463 to \$513? Will the churches not pledged come forward with their pledges?

Englewood, Jackson Boulevard and

Metropolitan are again in the list of the Home Living Links. This is a payment of \$300 per annum each for city work to be concentrated on a single mission which each church designates. May the time come when every church in Chicago will be a living link.

W. G. Sickel, Treas., C. C. M. S.

A Marriage of Souls

W. HOLLAND



IT WAS a midwinter afternoon. Professor Ridenour, the young and ambitious biologist, was still in the laboratory office turning over in his mind a series of interesting and successful investigations.

"Good evening, professor."

"How are you, Reverend Tomlinson?"

Each smiled at the other's formality. They had been warm friends in Yale. The one had been raised to the professorship at the beginning of the school year, the other was in the second year of his first pastorate, which he owed largely to the efforts of his old school-mate who had gone west at an earlier date to accept an instructorship in the University of L—. The titles still sounded strange to them.

The young professor was materialistic and physiological in his interpretation of life and its relations and already known as a magazine contributor of pronounced and sustained views. His friend was his equal in general culture; in temperament he was more of an optimist and poet. As a spiritual adviser he could display a prophet's indignation, but these emotional thunder storms were followed by a serenity which made you wonder where the outburst had found place. Indignation left no permanent track in his being. His nature was like a summer day; it could cloud up and storm, then clear off and shine. His smile was as natural as a sunbeam; there was nothing professional about the man.

"Here, Tomlinson, just examine this slide under the microscope and see if you recognize the little chaps. I'll be finishing up some desk work meanwhile. If you don't get in oftener you'll forget all you know about microbes."

"The microbe of sin gets all my attention. You see, I've been reading Harnack and Sabatier in the original the past ten days; that takes digging patience, you know; then Monday I went out to Butterworth's pond for a skate (special invitation last Sunday); didn't get back till Thursday."

"Say, old fellow, how is your 'Lady of the Lake,' anyway? That takes time, too, I'm a-thinking'."

"The 'lake' is closed fine for skating, but Miss Butterworth is still open for bids, they say; only she draws the line on clergymen unless they have private means or a life appointment in an endowed church."

"Well, what's under the glass?"

"Give it up, Jim. Microbes are not my specialty."

"What! You don't know tuberculosis when you see it?"

"Not unless it's going about in the parish, pale, thin, haggard, feeble, flushed, hopeful and doomed. Yes, I know it then. Buried several consumptives myself last year; married several. Yes, I know it when I see it living, devouring, inexorable; destroying everything but hope in health and in immortality."

"Married several consumptives? May God forgive you!"

"I know we differ on that point."

"Yes, I am opposed to it first and last. It is a crime against society. But this is one of the most striking developments I have met with. The disease is working rapidly. I predict that the patient will see his coffin before another year passes.

Great shock to the family, no doubt, when they learn my confirmation of their physician's suspicions."

There was a note of vague sympathy in his indifferent voice.

"Who is the patient? Who has the case?"

"Indeed I was busy and did not inquire," answered Professor Ridenour, rolling down his desk-top with a quick movement and rising. "Young Dr. Thornton sent the sputum over with a note saying that he had made an examination, but that he desired me to verify the results as he was getting up a paper for the approaching session of the local medical association on the progress of tuberculosis of the lungs under favorable conditions. Dr. Anderson has the case."

"Dr. Anderson?"

"Yes. You look surprised."

"I am more than surprised, Jim. I am alarmed."

"Do you know of a new case in his practice?"

"No, not exactly; but I fear that what you have revealed to me and what he told me only this noon unite to endanger your peace of mind. Calm yourself, old fellow, I may be badly mistaken."

"Fred, what did you hear? Tell me at once."

"Be brave, Jim. Dr. Anderson told me seriously that he was called to Hurlburts in the night, that Miss Pennbrook was not so well, that a slight hemorrhage had taken place apparently from the lungs, that he meant to have the sputum—"

He did not finish the sentence. Professor Ridenour put up his hands as if to ward off a blow; then piteously:

"Stop, Fred; for God's sake, stop. I cannot bear the thought." And then suddenly: "But I must know the truth."

He sprang to the telephone.

When Rev. Tomlinson saw the receiver fall heavily from the hand of his friend and him reel to the window, pull down the upper sash and breathe deeply of the winter air, he felt his own suspicions confirmed beyond any doubt. Elanore Pennbrook, his friend's fiancée, was the patient, the new case, the consumptive, the doomed one. "Thornton has taken a cowardly but a sure revenge," he muttered angrily.

Miss Pennbrook had lost her father in early childhood, her mother six years before. Since this date she had lived with her uncle and aunt, the Hurlburts. She was a senior now and was to be a bride in June. Her beauty, her talent, her remarkable social qualities, her womanliness, had given her a unique position in local society. Her uncle had not concealed the fact that he meant for her to inherit his property. Dr. Thornton had pressed his suit the preceding year to a rejection. His chagrin had been the gossip of the town. He was secretive and malicious. When the opportunity came to revenge himself he laid his plans adroitly. Dr. Anderson was an innocent accomplice. Professor Ridenour had placed himself on record against the marriage of consumptives. His views were well known. Indeed he had raised his opposition to the point of a social dogma. Dr. Thornton knew that he was a man who would sacrifice private advantages for a social theory. To break off the marriage would be a double revenge,

hence he pressed Dr. Anderson to announce his suspicions to the Hurlburts.

Rev. Tomlinson knew the strong soul at the window and waited for his friend to renew the conversation. He feared the worst and dreaded lest the cunning rival had not reckoned in vain on the consistent character of the successful lover. How could he avert the danger which threatened the doomed girl's happiness. He had often antagonized his friend in the discussion of social theories affecting the lives of others, who were in the main simply impersonal units, perhaps often unsympathetically considered. This was a new situation. It was a crisis in the life of his friend.

Professor Ridenour faced Rev. Tomlinson with a firm mouth. His features showed struggle and decision.

"Fred, I know that the woman I love is a hopeless consumptive. My happiness must be sacrificed. Religion has a long list of martyrs. Why not social science?"

"Jim, I cannot believe that you mean to break with Miss Pennbrook."

"Our marriage would be a social crime."

"Social crime? But what right have you to sacrifice her happiness? She loves you. By what law or right do you doom this innocent woman to long monotonous years of waiting without your companionship? Will you abandon her healthy soul because the body has been invaded by the fatal bacillus? Did you fall in love with the body only? Is your love so earthly, sensuous and selfish?"

"But think of the unborn, Fred."

"Who made us the slaves of the unborn? The unborn are not unhappy. Man is king in the marriage relation; he is more, he is a god. Let him will and marriage is no longer sensual, it is not even sexual. It has a diviner purpose than reproduction. You make too little of the spiritual in this holy union. Three-fourths of the earth's millions are heathen now. Why increase the number, or at least why in your case? You love the spirit, marry the spirit."

"The world would never understand. I must practice what I preach."

"It is only necessary that we understand. The miser cannot understand the philanthropist. The sensual millions will not understand a spiritual union. To them marriage is simply a form to regulate carnality."

"I tell you marriage cannot be separated from its fleshly relations."

"The spirit must overcome the flesh everywhere, and nowhere more than in the marriage relation. The body is but the organ of the spirit. It is the soul that loves; its vows are not affected by the weakness of the body. Do you think that Miss Pennbrook's soul has the consumption? Where there is a will lust cannot prevail. Do you think that Miss Pennbrook would forsake you under like circumstances?"

"God forbid, Fred. She is a woman, she loves as a woman; she loves unreservedly and has no social theories; her love is diviner, purer than mine."

"Purify your own, Jim. Wed her soul. Disease cannot touch her immortal part. Love is an infallible guide; lust and selfishness are its hereditary foes. Miss Pennbrook was in perfect health when

you learned to love her; the soul is not responsible for the body's decline. Wed the soul; care for the body tenderly; love as long as you can, for the hour will come when you shall stand at the grave and weep."

* * *

Rev. Tomlinson parted from his friend on the campus in the frosty twilight. He was careful not to exact any promise from the sorely pressed lover. Professor Ridenour went at once to the Hurlburts. The long walk gave him time for reflection. Love is its own best defender and defense. Love kept whispering the words of Rev. Tomlinson: "Wed the soul; it's the soul that loves."

Miss Pennbrook was never lovelier than on this evening. The series of bad colds, the violent attack of gripe and finally the appearance of tuberculosis had not diminished her beauty perceptibly to those about her. Her face was radiant and hopeful as she lay back in a low reclining chair before the glowing base-burner. Her whole being responded to the footfall and voice of her lover. She knew her condition, she knew her lover's views; yet she loved with a love that "hopeth all things."

"I knew you would come, Jim," she said, extending her hand.

"I was very anxious, dear Elanore, as soon as I heard the truth, to see you. I felt that our marriage was impossible, that I must resign and go away from here, to Germany, perhaps, and devote my life to study and to the microscope; but our mutual friend Tomlinson, the good angel of my college days, brought me at the same time the news of your serious change for the worse and a way to overcome all the conflicts of our marriage with my social theories."

"Then the wedding will occur in June after all?" asked Mrs. Hurlburt, from the dining room.

"Not in June, dear Mrs. Hurlburt, but in January, say the 15th. No preparations; a few friends; Rev. Tomlinson. With your consent I will take Elanore to Phoenix, Ariz., as my wife. There is no time to be lost, Mrs. Hurlburt, no time for explanations. Critics and others will have to wait."

"Elanore," he added, taking both her hands in his with a look of confident hope, "will you go? Will you trust me? Will you let me prove that I love you?"

A sensation of peace entered into the sick girl's soul. She had often said to her philosophizing lover when he was discussing health as the essential qualification for the married state: "What if I

TO KATHLEEN

Mrs. P. R. Gibson

In the old greenwood is a magic ring,
Round which sweet flowers are blossoming.

'Tis the place where the fairies dance
and sing.

And wherever a fairy foot is pressed,
For e'en a moment on earth's green breast,
That spot of earth is forever blest.

So may we make of this life of ours,
A place where shall bloom its sweetest flowers,
Though dark or sunny may be the hours.

If love be to us the fairy ring,
And faith and hope the songs we sing,
Wherever we go sweet flowers will spring.

should get sick, Jim, with some dreadful disease; would you forsake me? Professor Ridenour had never been willing to admit the possibility of such a situation. Now that it was upon them she felt a sweetheart's thrill at finding her lover true. For a moment she had not been able to reply; she only tightened her clasp on his hands. At last she spoke bravely: "I'll go."

* * *

The wedding left the town stupefied. Rev. Tomlinson was satisfied with his noble friend and the only person who might have explained Professor Ridenour's motive, but he was silent.

Phoenix. By the end of January Professor and Mrs. Ridenour were keeping house in a brick cottage with wide verandas. The garden plot was given over to vines and strawberries. The corners of the front yard were crowded with palms, oleanders and other tropical shrubs. Each day was filled with surprises. There was Wash John and Vegetable John; there was the Chinese New Year with its strange candies and nuts, and the sacred lilies of the celestials blooming on the porch; there were the Indian squaws and maidens with great water jars on their heads filing past in the morning or stopping to beg and trade. The balmy days encouraged long drives beyond the canals into the desert or among the already fragrant alfalfa fields and flourishing orchards. Often the happy lovers lunched in the desert at the foot of a giant cactus with weird, leafless trunk and branches, both ridged with whorls of thorns.

Love reigned in this bower, lustless love, as pure as the angels know. Chastity slept in the arms of strong virtue and knew no dread. In order that he might have before him the image of lust, Professor Ridenour mounted a large specimen of the Gila monster and placed it on his desk. A strong will, courageous virtue and holiness of mind kept the sweet embraces of the night unsullied and chaste.

* * *

But not even the climatic influences of the Salt River valley and the long summer in the mountains availed to stay the progress of the fatal disease. One afternoon late in August Mrs. Ridenour said to her husband: "I cannot keep it from you longer, my dear companion; I am not satisfied. The blooms are all strange and the trees overhead. I long for the flowers of my childhood, the blue-grass on the lawn, the corn fields and the forests of oak and elm. I long for the friends at home, for I feel that it won't be long till my strength fails."

The despondent wife let her head sink against the strong form of her companion, who held her close in his arms and kissed her silently. The next day the pine-sheltered tent was exchanged for the sleeper.

* * *

The hemorrhage, the last fatal hemorrhage came. The dying bride had only time to whisper something of ineffable love, gratitude and joy. Rev. Tomlinson led his friend away from the grave. "Come, Jim," he said, tenderly imploring, "Elanore is not here. You did not marry the body. Come away, the soul is never buried. The grave is for the body alone." When they were alone in the returning carriage:

"Jim, was I wrong? Have you any regrets? Would you cancel the experiences of the past year?"

"God forbid; not for the world. I regret nothing but her death. The past year has given me a soul."

HOME MISSIONS.

The next thing in Missionary effort will be our gifts to Home Missions, the 7th.

Illinois churches last year gave but \$5,973 to this department of church work, while the amount raised for the Foreign Field was \$16,196, which giving is not greater than it ought to be, but why the disparity between these two phases of our work, when it would seem that their importance so nearly equals each other.

In 1904 Chicago churches more than doubled its Home Missionary offering of previous years. Now would it not be the right thing to do for the churches of this state to greatly increase their giving to the American Christian Missionary Society in this year of our Lord, even to the double of former offerings. Our watchword should be "More Money to Home Missions."

A. L.

When a new life full of nascent possibilities comes to us fresh from the hand of God, we ought to approach it with a feeling akin to reverence. One of the greatest living theologians was heard to say, "When my first baby came I supposed that I should be filled with joy. I was filled the rather with awe."

It is always best to give an avalanche the right of way. When a man stands in the path of any of the great movements of human progress he is sure to be ground to powder.

THE OLD MAN'S ANSWER

With low-drawn hat, an old man sat,
By the side of the dusty road;
And watched the throng, as they passed along,

Each with his care and load.
A frail, bent figure, all alone,
A weak old man on a wayside stone.

A fair-faced child, with flowers wild,
Came tripping by that way;
Her light words ran, "You poor old man,
Can you never run and play?
As you sit there dreaming the whole day through;
Poor old man, I am sorry for you."

A maid passed by, with a glowing eye,
As she thought of her lover's face;
But she glanced the while, with a pitying smile,

On the frail old man in his place.
"Ah, life and love have passed you by,
Poor old man," she said, with a sigh.

A business man, whose keen thoughts ran

On stocks and bonds and gain,
With his quick, shrewd eye, as he hurried by,

Glanced down at the man again.
"Nothing to gain and nothing to do,
Poor old fellow, I pity you."

But the old man said: "Aye, much hath fled

That made my life so blest;
But the gray hills rise, and the vaulted skies

Whisper of peace and rest.
Through smile and shadow, sun and rain,
You struggle to keep, I wait to gain."

The Quiet King

Caroline Atwater Mason,

Author of

"A Wind Flower,"

"A Minister of the World," etc.

BOOK II.

THE BROTHER OF MEN.

'Tis the weakness in strength that I cry
for; my flesh that I seek
In the godhead! I seek and I find it. O
Saul, it shall be
A face like my face that receives thee; a
Man like to me,
Thou shalt lave and be loved by, for-
ever; a Hand like this hand
Shall throw open the gates of new life
to thee! see the Christ stand!

—Browning.

CHAPTER I.

Behold, darkness shall cover the earth,
and gross darkness the peoples; but the
Lord shall arise upon thee, and his glory
shall be seen upon thee. And nations
shall come to thy light, and kings to the
brightness of thy rising.—Isaiah.

The mild and beneficent sway of Au-
gustus had closed, and for more than a
decade the throne of the Caesars had
been occupied by the haughty and des-
potic Tiberius. Under his influence the
lust of pomp and pride had reached its
climax; it could go no farther. Through-
out the Roman Empire extravagance was
boundless; religion was debauchery;
disgust and weariness universal.

"What torments us," said Seneca, "is
not the tempest, but the nausea."

Humanity, left to itself, sickened of
itself. It sighed for some power outside
itself to energize and purify. And in the
darkness there dawned the light of a
vague hope, for everywhere men longed
for purity and peace, and a mysterious
expectation stirred their hearts.

"Give me new consolations," wrote
Pliny, "great and strong, of which I have
never heard or read."

It was a dark-browed man who landed
from the Roman galley that day, a man
with a heavy jaw and restless eyes set
deep and near together. With him came
a gentle lady, Procula, his wife, and a
goodly retinue of servants; the lady
smiled in answer to the welcoming
throngs, but the new governor passed on
in cold indifference between the
ranks of armed men.

The dwellers in Jerusalem had not
long to wait. Full soon the new govern-
or showed them what they might expect
from him.

Since the destruction of the Roman
eagle above the beautiful Gate of the
temple by the two rabbis, no man—king
or governor—had tested the temper of
the people by bringing into the holy city
any effigy of god or emperor, or any in-
signia of power in the likeness of a liv-
ing thing. Even the money coined in
Judea by the Romans was without the
image of the emperor, out of regard to
the scruples of the people, although the
denaria or Roman pennies bearing the
head of Tiberius were in circulation.
The nation, so severely punished for its
persistent sin of idolatry through all its
early history, had brought back from
the Babylonian captivity a loathing of
every suggestion of that sin whence had
come all its woe, and a spirit of scrupu-

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lication Society, Philadelphia.)

lous obedience to the command: "Thou
shalt not make unto thee any graven im-
age, or any likeness of anything that is
in heaven above or that is in the earth
beneath."

Respecting this feeling, the governors
had hitherto caused the military stand-
ards, each bearing a bust of the emperor
and a Roman eagle, to be left in Caesarea
by the regiments holding the garrison of
Antonia, the citadel of Jerusalem, which
was built on Mount Moriah, close beside
the temple, albeit named by Herod for
the pagan, Mark Antony. With the ad-
vent of Pilate the usual changes in the
command were made, and new regiments
were ordered to Jerusalem. Their
march was so timed that the city was
entered by night. When the morning
dawned, the people awoke to find the
Roman eagles flashing on the standards
of the soldiers throughout the city, and
planted on the fortress Antonia, even on
Mount Moriah itself, in the close neigh-
boodhood of the temple.

The indignation of the people knew no
bounds. The spirit of the martyred rab-
bis sprang to sudden life. Pilate had
given them his measure. They knew
now with what manner of man they had
to do, insolent, overbearing, unscrupu-
lous; then he too should learn with what
elements he had to deal. Crowds poured
down from Jerusalem to Caesarea, where
they surrounded the palace and demand-
ed from the governor the removal of the
standards from the holy city. Pilate re-
ceived their petitions with haughty con-
tempt, little dreaming of the tenacity of
their purpose or of the courage that was
in these despised provincials. For five
days and nights they ceased not to press
their demands, until, at last, in scornful
disgust at their persistence, Pilate sum-
moned them to a final audience. He had
concealed large numbers of his soldiers
around the open square where he re-
ceived the Jews, and when he found they
would not withdraw their request, a sig-
nal was given and the soldiers with na-
ked swords surrounded the petitioners,
threatening them with instant death.

To the amazement of the governor,
who looked for speedy surrender, the
men laid bare their breasts and, kneel-
ing, bade the soldiers strike, for they
would cheerfully suffer death rather
than permit the desecration of their city
and temple. Pilate, amazed, found him-
self driven into a corner. Well he knew
that a bloody massacre would be an om-
inous beginning to his rule, and one
which would bring him into disfavor
with Tiberius, the thing most dreaded
by the petty deputies of Rome. Pride
and fear struggled together for a little
while as he faced the people and meas-
ured his power with theirs. In bitter
and angry humiliation, however, he per-
ceived that his only course was to yield,
and the petitioners departed victorious
to witness the removal of the eagles
from their city.

Thus, at the outset of his rule over
Judea, the people tried their strength
with that of Pilate and found that they
had means by which they could force

him to do their will. But shame and
hatred rankled long in the heart of the
governor, and again and again he used
his power to its utmost limit of cruelty
and violence. Like all cruel men, he
was cowardly; like most obstinate men,
he was irresolute; like selfish men ever,
his higher nature was held in chains by
his lower ambitions.

Such were the powers and passions at
work when, in the fifteenth year of the
reign of Tiberius Cæsar, Pontius Pilate
being governor of Judea, and Herod An-
tipas being tetrarch of Galilee, and his
brother Philip tetrarch of Ituræa, Annas
and Caiaphas being high priests, the
word of God came unto John, the son of
Zacharias, in the wilderness, and he
came into all the country about Jordan
preaching the baptism of repentance for
the forgiveness of sins.

(To be continued.)

(Written for the Christian Century.)

THE CONVICT'S RETURN

When I come back from prison,
Where I'd served my sentence out,
The people eyed me curious
In the country round about;
Fer it's strange how one mad action,
Done 'neath anger's awful spell,
Kin cover up a score o' years
O' tryin' to do well.

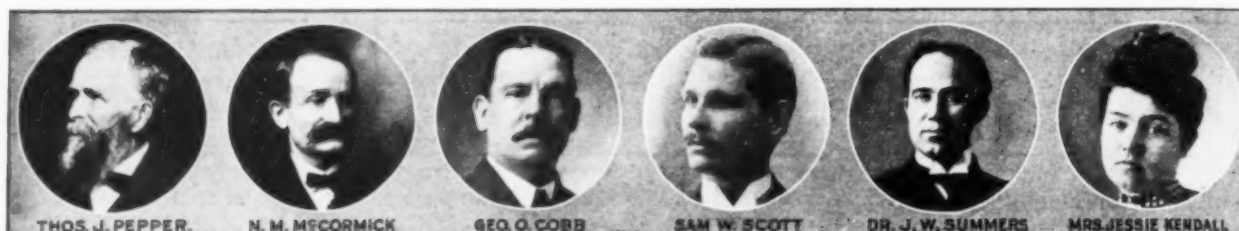
An' when, on Sunday mornin'
I dropped into church again,
The parson preached a sermon
On the awfulness of sin.
I knew fer me he'd meant it,
And so did all the rest,
But someway it didn't help me
To try and do my best.

And after church some women
In a patronizin' way,
Come and said they's glad to see me
In the house o' God that day;
And they hoped, in years acomin',
A better man to see;
But somehow, all their hopin'
Didn't make me want to be.

But at last, wee crippled Janie,
With a look o' lovin' pride,
Pushed her way apast the others,
And come close up to my side.
And claspin o' my hand ses she,
"I'm glad to see ye, Bill.
And may our Father bless ye
As I sertain know He will."

Little Janie was a cripple
And she never could ferget,
How I'd helped her home from meetin'
When the days was raw and wet.
Ah, the years have passed since Janie
Reached her home within the skies,
But I'm tryin' to be worthy
O' the love in Janie's eyes.

"A church of retired Christians" is the
way in which a certain church of more
than average wealth was described. We
have heard another described as "a
church of tired Christians."



Working Together With Sweet Accord

CHRISTIAN CHURCH, MATTOON, ILL.

THE First Christian church was organized in March, 1859, by John Mathes of Washington, Ind. During the early years of its history it was served by these brethren: N. S. Bastion, J. R. Lucas, E. L. Frazier, J. M. Streater, George F. Adams and R. B. Roberts.

The present building, located at the corner of Wabash avenue and 16th street, was dedicated in February, 1896, by L. L. Carpenter of Wabash, Ind. It has a seating capacity of about six hundred and including the pipe organ cost \$15,000, two-fifths of this amount was pledged on the day of dedication.

The real prosperity of the congregation began with the advent of Arthur A. Wilson, who was called to the pastorate in April of 1899. During his ministry of three and one-half years, the membership was substantially increased, and over \$5,000 raised to apply on the indebtedness of the church.

In September, 1902, Brother Wilson resigned to take up the work in Bloomington, Ill.

Oscar E. Kelley of Tuscola, Ill., was given a unanimous call and began his pastorate in November, 1902. In commendation of Brother Kelley's work it is sufficient to say that the work has moved steadily forward.

The present officers of the church are as follows:

Thos. J. Pepper, Pres. of the Board.
N. M. McCormick, Elder.
Geo. O. Cobb, Fin. Sec.
Sam W. Scott, Treas.
Dr. J. W. Summers, Pres. Board of Trustees.
Mrs. Jessie Kendall, Organist.
Chas. G. Baker, Supt. S. S.
Harry Bruner, Pres. C. E.
Wirt Shepherd, Supt. Juniors.
Mrs. M. C. Moore, Junior Worker.
Mrs. C. C. Rogers, Pres. L. A. S.
O. C. Scott, Clerk.

The church is thoroughly evangelistic and one revival meeting is held each year. Our last meeting was held by Evangelist Jno. W. Marshall and resulted in 172 accessions. We have arranged with Bro. Marshall to hold another meeting next October.

The morning service is devotional in character and is planned from beginning to end for the enrichment of the spiritual life of the congregation. The sermon is usually about twenty-five minutes in length, and deals with the questions that arise concerning applied Christianity. The material for this discourse is drawn from the word of God rather than the topics of the day. Our minister may be able to write essays for his pul-

O. C. Scott

pit work, but so far he has not been detected in the attempt. This service is largely attended by the members of the church. The Sunday evening meetings



OSCAR E. KELLEY, Pastor.

are evangelistic in character. The sermons are both doctrinal and popular. These services are largely attended by the public.

We have neither salaried singers nor an organized choir. Our pipe organ is played by Mrs. Jessie Kendall, one of the best organists in this section of the state. Though other churches make her liberal offers for her services she gladly contributes her talent to her church. The singing is congregational and is led by a volunteer chorus, the old, old hymns being sung. The absence of troubadour performances in the choir loft has encouraged the hearty congregational singing that is conceded to be the best in the city.

The prayer meetings are planned and led by the minister. The meetings are divided into two parts. The first part is devotional and consists of songs, prayers, and scripture quotations. The second part is designed to add to the knowledge of the scriptures by means of biblical instruction. To secure this end two methods are used, the topical and Bible study. The first method, topics are selected and announced in advance. Leaders in discussion are selected for each meeting, each one introducing a point in the topic, and furnishing matter for the general discussion that follows. In the latter method short series of studies in particular books, on certain lines of thought are presented. In this method

doctrinal and practical instruction is given. The attendance at our prayer meetings is unusually large.

Sunday School convenes at 9:30 a. m. each Lord's Day, with an average attendance of 200, and of this number 50 are adults. The offerings for each session average about 2½¢ per member. The various Missionary interests of the church are enthusiastically supported. An important factor in the success of our school is the teachers' class. This class is conducted by the minister, and is regularly attended by ten and twelve of the fifteen teachers. At the meetings of the class, what to teach, and how to teach it is carefully studied, and the plans for future work are made. The aim and end of this Sunday School is to teach the word, confirming the youthful Christians "in the faith once delivered unto the Saints" and to lead others into the fold of the great Shepherd.

The Y. P. S. C. E. has a membership of 75, and is a thoroughly wide awake organization. It is loyal to the motto, "For Christ and the Church," and does not consider itself a thing separate and apart from the church, but a means whereby the members are trained to be more effective workers for the church.

Our Junior Society has a membership of 50. The greater portion of the members are children of the Sunday School, who became Christians and are being schooled and trained for practical work in the church and taught how to respond to the call of Christ for world wide evangelism. In addition to these societies we have a C. W. B. M. auxiliary of 35 members. This organization is possessed of the full amount of zeal and enthusiasm that is characteristic of the work everywhere. The members not only contribute their regular dues, but respond to the apportionments made by the state and national organizations. The L. A. S. has a large membership. The money raised through the efforts of this society are not used for payment of the expenses or indebtedness of the church, but for adornment of the building and the supplying of things for beauty and ornament. It has frescoed the entire interior of the building and presented the congregation with a costly silver individual communion service.

Our church has for its local enterprise a Sunday School work, which was established four years ago in the northwest section of the city. The work flourished from the start and it soon became necessary to procure a permanent home for it. A suitable location was procured and a building was erected and dedicated on the first Lord's Day in November,

NOTE:—This article is the fourth of a series now appearing in The Christian Century relating historically to prominent and living link churches. The next article will be an interesting history of the struggles and achievements of the Church at Centerville, Iowa.



CHAL G. BAKER



HARRY BRUNER



WIRT SHEPHERD



MRS. M.C. MOORE



MRS. C.C. ROGERS



O.C. SCOTT

For True Development of Mind and Heart

IMPORTANT FACTORS IN GROWTH

1904. The grounds and building represent a value of one thousand dollars. The Missionary spirit is constantly growing throughout the church, and it has a share in each of the great co-operative enterprises of the brotherhood. Last year we inaugurated a plan of missionary work that has proved so successful that we have decided to make it permanent. This plan has for its introduction a week of missionary meetings, and is known in our calendar as rally week. On each evening of this week an address is delivered by a representative of one of our national and state interests. On the following Lord's Day the rally closes with a rousing morning service and pledges are taken for the whole year's offering. The amount pledged by each one is payable quarterly. Each missionary day is appropriately observed and the funds are divided among the various boards by the official board of the church. The offerings this year will be double the sum given last year.

A Tenth Legion of thirty members has been formed. This organization is established as an experiment. Those who are engaged in the experiment express themselves as being delighted with the tithing idea and it is quite certain that the organization will become permanent. The work of the church is carried on by the voluntary efforts of consecrated and loyal members. It is the policy of our minister to use none that have to be coaxed and cajoled into doing things. He constantly holds forth the dignity and glory of service in the Master's vineyard and there are always plenty of volunteers to carry on the work.

We attribute the success of our work to the missionary spirit that is found throughout the entire membership, the unwavering loyalty of a number of the members who have stood by the church throughout all times of storm and stress and are ready to respond in every present emergency, and the energy and enthusiasm of our minister. The things which we desire to accomplish in the near future are the clearing of our

building of debt, the extension of the power and influence of the New Testament Christianity in our own city, and to take a place in the ranks of Living Link churches.



CHRISTIAN CHURCH, MATTOON, ILLINOIS.

THE CHICAGO SUBURB

THE down-town church to-day presents one of our gravest problems. The consensus of opinion is that it must be held at any cost. The trend of life is first urban then suburban. Certain it is that the cream of the city is being skimmed off for our suburbs. The pastor of one of the largest down-town churches told me that, within the past ten years one-half of his members had moved out to a certain fashionable suburb.

The Christian church in Chicago is wisely planting churches in these communities. Chicago Heights, Austin, Evanston, West Pullman and Irving Park already have flourishing churches. These are as important positions as the down-town strongholds.

All suburbanites may be divided into two classes. First, the prosperous business men who, fleeing the congestion, noise and dirt, seek the luxury of room, clean air and congenial neighbors. Second, the young men who, tired of flat life and high rentals, seek to buy their

own homes on the installment plan. Thus, owning their homes, such people become permanent factors, as contrasted with the ever shifting down-town population. While the flat is childless, the suburb abounds in children and the Sunday School profits thereby.

The inhabitants of a given suburb stand on the same social plane. This makes the church life delightful.

The biggest word in the vocabulary of a suburbanite is 'Home.' Home-life is magnified and the church must learn to use it. The entire male population goes into the city on the morning trains and returning fatigued in the evening, each home becomes a charming castle and refuge. It is difficult to induce people to come out even on Sundays.

Let no one imagine that the suburban pastor has nothing to do but to welcome newcomers into his church. People do not agonize to enter the kingdom here more than elsewhere. There are many social distractions. Sunday is a day of rest. More men may be found on the ball field or golf links than in any one congregation. Materialism lays its dull hand upon the spiritual life. Being prosperous these people seem to get on very well without religion!

The pastor must call in the evenings if he cares to meet the men.

Week evening services are poorly attended for reasons cited above.

Those who do enter the church life, however, are earnest and faithful and the amount of work they do and of money they contribute is remarkable. The suburbanite needs the gospel and being saved, he is of great value.

The progress is less rapid but more sure than in the down-town districts.

John R. Evers, Irving Park.

Few evils were ever remedied by complaint.

Every person inherits a crop of advice, and the one who can separate the grain from the chaff is the one who will succeed in life.

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

THE SERMON ON THE MOUNT: APPLICATIONS OF THE NEW LAW OF RIGHTEOUSNESS.

Mt. 7:1-8:1.

(To Accompany Lesson 17, for April 23, 1905. Copyright, 1905, by Bible Study Publishing Co., Boston.)

THE latter portion of the Sermon on the Mount as given in the Gospel according to Matthew lends support to the suggestion of Bruce that the first Gospel records a skillful combination of originally distinct teachings, possessing a generic unity because of their common environment. The preaching of Jesus at this time might be compared to a summer school of theology. He did not merely meet his disciples and others for a few hours that they might hear one continued discourse, but met them again and again, for days perhaps in succession, going over many themes on which those who were soon to represent him far and wide needed careful instruction.

A very strong argument can be made for the view that the principal, perhaps the only, subject of the most important of these conferences was Pharisaic righteousness and Christ's position in relation to it. This was a supremely important theme both for him and for his hearers. Confronted as he was with evidences of Pharisaic disapproval and even hostility it was evident that he should begin at once to make clear to his followers the principles which determined his judgments of the Pharisaic practice, and to make it equally plain that his attitude toward the law and the prophets was not revolutionary but friendly, and that his supreme desire was the securing of a glad obedience to its genuine, rightfully interpreted precepts.

Throughout the sermon, as reported by the first gospel, are instructions which relate to other themes of interest to disciples, such as the warnings against covetousness and worry, or the teaching about true prayer. The remaining portion of the sermon, found in Mt. ch. 7, contains some of this miscellaneous material. Whether it was or was not uttered on some other occasion, it seems appropriate to such a gathering, as Bruce has suggested, when a number of helpful themes might well have been considered, only fragments of discussions being preserved to us. To understand the Sermon on the Mount as one uninterrupted, single discourse is increasingly difficult; to understand our two versions of it as two distinct attempts to exhibit its great ideas and beautiful teachings, neither more than suggesting the length or the method of the fullness or the charm of the original series of conversations, is increasingly satisfactory.

Jesus could not complete his presentation of the royal law of genuine righteousness without drawing some personal applications. He had to warn his followers against indulging in the very faults which contributed to deaden the spiritual life of the orthodox Jewish leaders. He therefore took up the question of the right use of the standards of conduct to which he had given expression

*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

and illustration. Such standards are not in the first place to encourage an attitude of criticism. The habitually censorious person forgets his own failings. Right standards are rather for self-correction and improvement. Only a victory over the evil which is within ourselves can give us the clearness of moral vision which enables us to perceive and the genuine friendliness which enables us to properly deal with the evils which are round about us. Moral criticism is often necessary. There is such a thing as discrimination in character. He who has a holy treasure to guard need not expose it to desecration by the first comer. Holiness has its rights.

The section which urges the disciple to an intelligent persistence in prayer is repeated almost word for word in Lu. 11:1-13 and in a more impressive connection. There it is related that the disciples requested that He teach them to pray. He responded with the Lord's Prayer as a model for all time, and followed with the parable of the Importunate Friend and with the instruction, found in our passage also, that there should be a persistence in trustful, expectant prayer, addressed to a loving Father.

The concluding verse of the section (vs. 12) states a truly golden rule. As Bruce remarks, its positive declaration takes us into the region of generosity or grace. Christ would have us go very much beyond the scope of a *quid pro quo*. He would have us render our helpfulness to those about us in a magnanimous, kindly, happy way. What other one than he would have made each man's desires his own standard of generosity or friendliness to others?

The two ways of life, the narrow and the broad, trodden by the few and the many, entered by narrow and wide gates, seem to emphasize a similar line of thought to that of the teachings about prayer. The entrance into the Christian life is narrow in that it requires a separation from worldliness, and the life itself is straightened because it is beset with difficulties with which every one must manfully struggle. It was too straight for the rich young ruler. To continue in it requires a patient persistence in well doing.

False prophets are a factor to be always reckoned with in religion. They are not readily distinguished from good men by any outward test. As vs. 22 suggests, every such misleader has much to say for himself and to exhibit,—earnest addresses, the casting out of demons, many wonderful works performed. These are all very plausible data. But there is a far-reaching test. The true prophet cares supremely for truth, for his fellowmen, for righteous living, not at all for himself. The false prophet is always a self-seeking man. He never enters into fellowship with Christ. They have nothing in common. His leadership is selfish and narrow, a seizing of opportunities rather than an upbuilding of conditions.

The concluding utterance is a fitting finale of this remarkable group of teachings, unparalleled for dignity, beauty and importance.

The figure used had a significance for his hearers which it does not possess for us. The streams with which they were familiar are in summer time perfectly dry, but become in the rainy season swollen streams. A far-seeing, careful man, building his home near such a water course, would put it, at some inconvenience, high up on a rock where it would be safe. An inconsiderate man would build at haphazard, on the sand, because that would be in the dry season both convenient and easy. The cultivation of a true religious life is like the building of a home. It calls for the exercise of sound judgment, of serious purpose, of deliberate forethought. Its progress is due to the careful use of appropriate measures. Its security depends upon its foundation.

The one great hindrance to Christian maturity and stability, as Christ viewed it, was self-centeredness. This prevents true loyalty to God, genuine sympathy for man, and a free and generous serviceableness. It substitutes pride for a confidence in God's care, and ambition in place of a desire to promote the Divine purposes. It neutralizes the habit of obedience to God's will. It is the one impossible trait of the true follower of Jesus.

The PRAYER MEETING

By SILAS JONES

HOW THE WEAK BECOME STRONG.

Topic, April 26: II Cor. 12:9-10; Isa. 41:10:58:11.

THIS is a subject that ought to interest every one of us. No one is as strong as he would like to be. But not every one is taking the right steps to become strong. The simplicity of the method presented in scripture excites contempt in the minds of not a few. They are looking for something great and marvelous. They are like the people who neglect fresh air, wholesome food, and proper exercise, and then expect some wonderful medicine to restore them to a perfect condition of bodily health. They do not intend to use plain common sense in the care of their bodies. And a mighty host of people lay aside common sense when it comes to the development of character.

Fellowship.

What we have we owe to others. It is impossible for us to get entirely away from the thoughts and feelings of those with whom our childhood was spent. The hardened sinner is moved to tears at the singing of a hymn he learned from his mother's lips. We see the world through the eyes of our teachers and companions. If we are to grow strong we must enter the fellowship of the strong. We should be in the church where the traditions of heroic service are kept continuously before the mind and where the work of the best people of the present is appropriately recognized. The man who lives by himself becomes narrow and selfish and therefore weak. Passion and appetite and greed may flourish in such a man, but the qualities that distinguish man from the brute will not be conspicuous. These latter come to their rightful place in the life when people live for one another.

A Great Purpose.

The disciple of Christ enters the fellowship of the church in order that he may contribute toward the enrichment of the life of the church. The church enters into fellowship with other churches that it may deepen and broaden the life of the church universal. The whole body of believers has for its object the enthronement of Christ in every human life. This great purpose is essential to the growth of strong characters. Every vigorous organization has a reason for its existence. The church that is without the missionary motive has no good reason for its existence. For a time it may not see the inconsistency of professing to represent Christ while it will not do the work of Christ, but decay and disorganization will reveal the fact that something is wrong. A good part of the mission of the churches in America is the evangelization of America. How barren must be the life of the man who never hears the call of Christ when he sees millions of his fellow citizens living below their spiritual possibilities. A church made up of men who care not for the unevangelized multitude is a weak church.

Complete Consecration.

Consecration is a word frequently misunderstood. It means the devotion of all the powers of the soul to the highest ends. The consecrated man is determined to live up to his best and to help others to live up to their best. One may consecrate himself to the service of his country. He then gives all he has for his country. A man is consecrated to his family when he puts the honor and happiness of his family first in his thought and endeavor. We are consecrated to Christ when it is our supreme desire to be like Christ and to have other men become like him. Consecration requires knowledge. We are not going to dedicate our powers to a service of which we have no information. Hence the consecrated man feels the obligation to know where work ought to be done and the best means of doing it. If we are to do our best for Home Missions we must become acquainted with the field of Home Missions and the methods of work employed. It

is not an indication of consecration when people stay away from the church because it has been announced that information about Home Missions will be given.

THE BIBLE SCHOOL

By CARLOS C. ROWLISON

THE ENTRY OF JESUS INTO JERUSALEM.

John 12:12-26.

A CROWD. This crowd which went, with great demonstration, to meet Jesus was powerless and silent when he was arrested. The intention of the crowd is often good. But how helpless it is without leadership. Probably a very large majority of the people at Jerusalem had at least nothing against Jesus. But a little group of men could crucify him because they were organized. Here is the secret of the power of the ringleader in politics to-day. The people are right at heart, but at times they seem to be powerless, because they are without organization. To be effective, good people must learn to act together.

2. What the Pharisees Thought. The Pharisees were religious fanatics and about as ineffective as such men usually are. They see the crowd going, and suppose the whole world is going that way. It is the worldly-wise Sadducee who really removed Jesus, though perhaps, when his arrest was accomplished, the Pharisee shouted most loudly for his condemnation. Jesus well said that "the children of this day are wiser in their generation than the children of light." This wisdom, and the ability to get things done need to be converted to the cause of Jesus Christ.

3. The Longer Vision. The longer vision of Jesus sees beyond the present apparent defeat to the ultimate victory. After all, the worldly-wise man is frequently not the most wise man. He who lives for immediate success is very apt to meet with ultimate defeat, while he who lives for the highest ends has many temporary reverses. The vision of Jesus, that he who saves his life loses it, while he who loses it saves it, in his conception of this unsurpassed truth. After all it pays to live only for the highest good; it enables one even to be crucified with joy because such defeat is the gateway to ultimate victory.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

"THE POWER OF THE RESURRECTION."

Topic April 23: Rom. 6:3-13; Phil. 3:10.

THE great distinctive, divine doctrine of the New Testament is the Resurrection. To this end Christ was manifest that He might take away sin, and deliver those who through fear of death were all their lifetime subject to bondage. He laid down his life that he might take it again—that he might take it again. Put the emphasis on that greatest of all facts in the life of Messiah, and in the history of the world. Many have laid down their lives, in love, unselfishly, freely, fearlessly. But none dying thus has taken his life again. Of Christ it is said he was dead and is alive again forevermore. Herein is triumph, and assurance sweet, satisfying, for he said: "Because I live ye shall live also." He was "called after the power of an endless life." He dieth no more. He ever liveth to make intercessions for us. He was declared to be the Son of God by the resurrection from the dead. The first Adam was made a living soul; the second Adam a quickening spirit. He had life in himself. He was the eternal life that was with the Father and was manifest unto us. Great indeed is the mystery of God in Christ Jesus. He was manifest in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received into glory. In him is brought to pass the saying: "O death where is thy sting? O grave where is thy victory!" * * * Thanks be unto God who giveth us the victory thro' our Lord Jesus Christ!

The heart of apostolic preaching was the resurrection of Jesus of Nazareth—a man approved of God and appointed of God to be the Judge of the quick and of the dead, whereof he hath given assurance unto all

men in that he hath raised him from the dead. Thus the apostles preached on the day of Pentecost, throughout Judea, Samaria, and on and out as far as to Rome, in the prison and in the palace of the Caesars.

Thus Paul argues with the Romans: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." And if we have been justified by his death much more shall we be saved by his life. He that spared not his own son but delivered him up for us all, how shall he not with him freely give us all things?

Of the resurrection Paul preached on Mars' Hill, whereat some scoffed and others said: "We will hear thee of this matter again." Touching the resurrection he made his defense before the infuriated mob that sought his life. To the Corinthians he wrote his most wonderful argument in proof of the resurrection of the dead—the 15th chapter. And that he might know him and the fellowship of his sufferings and the power of his resurrection, becoming conformed unto his death, if by any means he might attain unto the resurrection from the dead, he suffered the loss of all things. For him to live was Christ and to die was gain.

A SMILE OR TWO

A DOUBLE DEAL.

Mr. Younghusband was devoted to the girl, but he would not have married on his salary of ten dollars a week if he had not been thoroughly convinced that two could live cheaper than one. It was a matter of economy to marry, he said. So he married. The Philadelphia Press tells how the theory worked out:

Mr. Younghusband's wife was charming, even intellectual, but at the end of the first three months they were heavily in debt, and there was more "bbling" than cooing. All their talk was of retrenchment and economy, but in practice they went from bad to worse.

One evening Mr. Younghusband came home with a parcel under his arm, and his step was buoyant, and there was light in his eyes. His wife was certain that he had received the increase in salary for which they had been hoping.

"What is it, George?" she asked, expectantly.

"I've found out how to live on ten dollars a week."

"Have you, really?"

"Yes. It's all in this book," said he, opening the parcel. "Practical Household Economy. We'll spend the evening reading it."

"How much did you pay for it?"

"Seven dollars—one dollar down and fifty cents a week. I know it's steep, but if it shows us how to live, why, it'll be cheap."

"Where did you get it?"

"Book agent—came to the office to-day—all the boys bought one. You don't seem specially enthusiastic. Don't you think it is a bargain?"

"George," said Mrs. Younghusband, sadly, "we were not made for economy. That book agent was here and sold me one, too!"

Time Makes Changes.

"No man is as much of a hero as his bride thinks him."

"No, nor as little of one as his wife believes him to be."—Woman's Home Companion.

"Yes. The doctor told me that humidity was bad for me; and yet my wife sits there and cries and cries!"



SQUIBS ABOUT BOOKS

All books mentioned in *The Christian Century* may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

In *The Arena*, by Booth Tarkington, is a volume of stories of political life that will have an especial interest for men. The book embraces a group of stories relating to the human side of politicians. "Boss Gorgett," set on "playing the game his way," shows a tender heart as well; "The Aliens" is a pathetic story showing how recently naturalized foreigners are made the victims of unscrupulous politicians; "The Need of Money" shows "Uncle Billy" Rolinson changed from a man "as honest as the day is long;" "Hector" is the self-seeking but much-worshipped young orator; "Mrs. Protheroe" is a fair lobbyist; "Great Men's Sons" has "L'Aiglon" for a text. 12 mo., cloth binding, handsomely illustrated. Publisher's price, \$1.50. Our price mailed to any address, \$1.20.

Another work dealing with American politics and which is sure to be mentioned with favor is David Graham Phillips', *The Plum Tree*. It may be briefly described as a vivid satire on American politics, showing once more all too plainly the condition of corruption into which this country has fallen,—that "the hand that holds the purse strings is the hand that rules,—if it know how to rule; that rule is power plus ability." The man who professes to tell his own story rises from obscurity to the boss-ship of his state, and finally as senator to the chairmanship of the National Committee, and his biting comments on those who shake and those who gather from the plum tree are apparently spoken from the depths of experience. 12 mo., cloth binding. Illustrated by E. M. Ashe. Publisher's price, \$1.50. Our price postpaid, \$1.20.

The marriage of William Ashe, by Mrs. Humphrey Ward, like other works by this author will awaken a keen interest and a wide discussion. Its hero and heroine are both strongly attractive and vital characters, though so totally different that on this essential difference the story really hinges. William Ashe is a finer man than the typical Englishman, broader and more clear-sighted, and although deeply in love, he marries his strange, charming, and irresponsible little wife with a fairly clear conception of her limitations and his responsibility as her guardian. Yet when the crisis comes he falls to meet it in the greatest way, and the result is pitifully tragic.

12 mo., cloth. Illustrated in colors by Albert Sterner. Publisher's price, \$1.50. Our price, mailed to any address, \$1.20.

The Bookman

Home and Children

RESURGAM

By Aron Prince Aten.

(For the Christian Century.)

From desolation drear and dread,
By force mysterious gently led,
The hidden beauties rise
To earth's wide wondering eyes.

Though sleeping long through months of
gloom,
Burst they the gateway of their tomb,
In robes of flowing green,
From out the deep unseen.

No strong opposing force of earth
To rise in new and beautiful birth
Prevails, when comes the hour
Of Nature's wondrous power.

Through broad wild wastes that slum-
bered long,
Of earth's glad resurrection song
Float full and free the notes
From Nature's thousand throats.

Beyond the mystery of Death,
That wait alone the moving Breath,
Lie deep the hidden springs
Of life and unseen things.

As sinks all Nature to its sleep,
This mortal falls in slumber deep,
Where through the wintry days
May come no cheering rays.

But soon or late the electric thrill
With life the quivering earth will fill,
Of touch omnipotent
To sleeping nations sent.
Verdon, Neb.

JACK AND ME

(A Touching Story.)

That's Jack out there with the carriage. Jack's my papa!

"I call him Jack because my mamma used to call him that, an' she used to laugh when I called him that, too.

"Miss Isabel says I may call him Papa Jack, if I want to.

"Mamma's dead. She was sick ever so long, an' Jack an' me took care of her.

"Jack didn't work while mamma was sick. He had to stay home an' help me take care of mamma. Then, when mamma died an' went to heaven, Jack said he didn't have any work, an' must go an' find some.

"Jack cried when mamma went away, an' so did I.

"Course Jack couldn't leave me at home alone so he put on my little plaid overcoat an' cap that mamma made me, an' then I took his hand, an' we walked ever so far. We went into ever so many places, too, an' everybody said 'no' when Jack talked to them, an' some of them were cross. When they wasn't, Jack an' me stayed a little while to get warm.

"I got hungry, by an' by, an' Jack bought me a nice sausage an' a roll of a man, an' I ate it all up. Jack didn't eat any, because he wasn't hungry.

"Then we walked, an' went in 'bout a hundred more places; but there wasn't any work anywhere. So then we went home again, an' Jack said he guessed we

didn't need two chairs any longer. So we took the rocking-chair that mamma used to sit in round to the same man that bought our bureau an' table when mamma died, an' the man gave Jack some money. Then we bought some coal an' milk an' a loaf of bread. Jack let me carry the bread, an' didn't scold when I dropped it going upstairs.

"Then we made a fire, an' Jack warmed the milk, an' put my high-chair up by the stove so I could eat an' be warm, too. An' I had bread an' milk, an' Jack had some of the bread, but he didn't want any milk, 'cause he said he'd heard milk wasn't good for grown-up folks. Then we went to bed, so we could take a fresh start early in the morning, Jack said.

"I had the rest of the bread an' milk when we got up. Jack said he'd heard breakfast wasn't good for grown folks, either, so he didn't eat any. Then we went out an' walked again, an' asked people an' people for work, an' they all said 'no'; an' I had another sausage an' roll, an' I gave Jack the bottom crust of the roll, where it was burnt. By an' by we went home again, 'cause I was tired, an' we went around past the chairman's, an' the chairman came home with us, an' took our bedstead, 'cause Jack said the house would be nice an' empty to play in without it, an' that we'd make our bed on the floor, so it wouldn't hurt me if I fell out.

"Then we walked about a hundred days; an' everybody was busy buying Christmas things an' kep' saying 'no,' 'no,' 'no,' till Jack said he didn't believe anybody ever said 'yes' any more at all. An' then I said that mamma used to say 'yes' to me sometimes when I asked for things, an' maybe other ladies would say 'yes,' too. An' just then I saw two lovely ladies across the street, waiting for the car.

"So I let go of Jack's hand an' ran over to them, an' asked them if they had any work. An' one of them was a young lady like my mamma was, an' the other one was an' old lady like gran'mamma in the album. An' they let the car go by, an' asked me what's my name, an' where I lived. An' I told them about my mamma, an' about Jack an' me walking ever so many days, an' how everybody kep' saying, 'no,' 'no,' 'no,' an' about Jack not being hungry, an' milk not being good for grown-up folks, nor breakfast, either.

"An' then the lovely old lady was going to give some money; but just then Jack came across the street, an' wouldn't let her, an' said I mustn't bother ladies when they wanted to catch their car.

"But they didn't want their car very bad, I guess, for they let some more go by, an' talked to Jack; an' they said they had some work, if Jack would come to their house. So they wrote it down on a piece of paper for Jack, an' Jack an' me got on a car, an' rode, an' came here an' helped take care of the horses. An' that was two years ago, Jack says. An' we've got, oh, such a lot of horses! an' Jack lets me ride on the big black one sometimes, because he's old an' gentle. An' Miss Isabel—she's the

lovely young lady—she teaches me lessons; an' her mamma she bought me some clothes an' shoes, an' I hang up my stockin' every Christmas.

"An' Jack an' me live in a nice place up over the horses. I have a little bed to sleep in, an' Jack has a big bed; an' Jack went to the chairman an' bought the rocking-chair again that mamma used to sit in. Jack eats breakfast now, too, so I guess that wasn't so what he heard about it's not being good for grown-up folks.

"That's Jack out there with the carriage!

"Jack's my papa!"—Albert Bigelow Paine, in January St. Nicholas.

TH' BESTEST TIME

I'll tell you what's th' very best
Of all th' things I know;
It's when I get a drefful cold;
So ma says "You can't go
Outdoors a-tall, ner off t' school,
You stay 'ith me to-day."
'Nen she looks aroun' and says,
"Less see, what shall we play?"

"Injuns," I yell, good and loud,
'Cause Injuns's mostest fun;
'Dear, no," says ma, "if we play that,
I won't get nothin' done."
'I'll be a grea' big nefelant,
An' you're jest awful 'fraid."
'All right," says ma, "you rant an' roar
Till I get my cookies made."

I wait till she's a-lookin' in
Th' oving, then I sneak
An' swipe a couple cookies an'
She dassen't even peek,
'Cause she don't want t' get near me,—
I'm a nefelant, you know,
'At catches people 'ith his trunk,
'An squeezes 'em up—so.

An' when she gets her work all done,
An' we get tired of play,
She pulls her chair up to th' fire,
An' holds me, this-a-way.
Most times she says 'at I'm too big,
She won't hold me a-tall,
But when I'm sick, she says 'at I'm
Her baby after all.

'Nen she gives me hoarhoun' drops,
M-m, hoarhoun's goodes' stuff!
An' lemonade, all nice an' hot,
Till I'm jes' full enuff.
'Nen she lays me on th' lounge,
An' tucks her shawl aroun',
An' pats me till, firs' thing I know,
I'm sleepin' jes' soun'.
—Grace G. Bostwick, in March Lippincott's.

CAUSES OF THANKSGIVING

A year of plenty. Flocks have multiplied.
Earth's kindly fruits the harvest moon
bestows;

And, swept from vassal fields on every
side,

The garnered corn like prisoned sun-
shine glows

Such be thy gifts, O Lord.

Plenty and peace and honor these but
part

That thou dost lavish from thy store
divine;

Give us yet more eyes in a contrite heart
To see how poor our gifts compare
with thine.

Love be thy gift, O Man!

—Christian Work and Evangelist.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

J. C. Mason is in a good meeting at Oak Cliff, Tex.

Otho Wilkinson and wife are doing a good work at Ukiah, Cal.

A. J. Elliott of Peoria made a brief call at our office last week.

Jas. N. Thomas changes his address from Normal to Saybrook, Ill.

L. S. Harrington changes his address from Woodland to Iroquois, Ill.

J. V. Updike reports 18 days' meeting at Ukiah; 45 added, 42 confessions.

R. E. Elmore has resigned at Tazewell, W. Va., to take effect June 1st.

L. L. Carpenter, Wabash, Ind., recently dedicated a church at California, Tenn. Jno. T. Brown, Jr., editor of the Christian Companion, called at our office last week.

W. B. Harter, formerly at Prescott, Ia., is now preaching to the congregation at Greenwood, Neb.

Morgan E. George of Lubec, Maine, will begin regular work at Charlestown, Ind., next Sunday.

L. S. Harrington has begun full time work at Iroquois, Ill., and reports one confession April 6th.

L. P. Fisher of Eureka has been called for one-half time at the Mt. Olivet Church, Clarence, Ill.

C. A. Young preached for the church at Charleston, Ill., the last two weeks, assisting W. F. Shaw.

Wm. Oeschger, pastor at Vincennes, Indiana, preached at Freelandville, Ind., one evening last week.

E. L. Powell assisted in the missionary rallies at Cincinnati, Indianapolis and St. Louis last week.

Bro. Wm. Sumpter of Bethany, Neb., made a pleasant call at the Christian Century office this week.

F. L. Davis closed his first year's work with the church at Carterville, Ill., April 2d. He will continue the work.

T. L. Noblitt has accepted the chair of Biology in the Southwestern State Normal School, Weatherford, Okla.

F. C. Buck, who has been studying at Drake University, is now located at Knoxville, Ill., for the vacation season. Jno. T. Brown, editor of the Christian Companion, Louisville, Ky., made a brief call at the Christian Century office this week.

B. F. Hall has closed his work at Hamburg and begins at Woodbine, Ia. He says the Woodbine church will build this summer.

Dr. W. A. Alton changes his address from Mayaguez to Bayamon, Porto Rico, where he takes charge of the boys' orphanage.

J. H. Gilliland, pastor of the Second Church at Bloomington, is holding revival services for F. W. Burnham at Decatur, Ill.

B. Q. Denham of New York city will have charge of the dedicatory services of the Highland Street Church, Worcester, Mass., May 7.

Wm. Ross Lloyd, pastor of the First Church at Bloomington, has withdrawn his resignation and has decided to remain with the church.

M. J. Nicoson, Springfield, Mo., and J. M. Jayne visited the church at Gorin and helped them raise money to furnish the church with new pews.

President R. E. Hieronymus of Eureka College occupied the pulpit of the First church, Chicago, Sunday morning, April

16th, and Sunday evening preached to the Jackson Boulevard congregation in place of the regular pastor, Mr. Darsie.

J. S. Beem is in a meeting at Patwin, Kan.; has held a meeting at Fall River, Kan., with 39 additions, and C. E. organized with 20 members.

The First Church at Springfield, Ill., under the pastorate of Charles C. Morrison, is planning a series of evangelistic services in the near future.

The basement of the new church at Jacksonville is nearing completion. It is hoped the new building will be ready for dedication by January 1, 1906.

Allen Wilson, evangelist, who has held some of the most successful meetings in Illinois this winter, is now engaged in a splendid meeting at Buffalo, N. Y.

James Small, evangelist, recently held a meeting at Uniontown, Pa., where Herbert Yeuell is pastor; he is now in a meeting with Vernon Staufer at Angola, Ind.

P. S. MacFarlane, Alameda, California, is the chairman of the publicity committee of the next International Missionary convention, which meets this summer at San Francisco.

R. A. Nichols and his congregation at Worcester, Mass., have vacated the hall in which they have been meeting for their new building, which will be dedicated May 7th.

H. L. Denton has resigned the pastorate at Rainy City, Neb., and has moved to Des Moines. He will attend Drake University, preparatory to going to the missionary field.

J. L. Thompson, Peru, Ind., called at our office last Tuesday. Mrs. Thompson was with him, going to visit home folks at Maitland, Mo. The Peru church contributed \$7,500 last year.

L. E. Sellers, pastor of the Church at Terre Haute, is delivering a special series of Passion week addresses this week at the Austin Christian church. Speaking every evening except Saturday.

Bro. C. S. Thurgood, the able pastor of the Central Christian Church, Pittsburg, Pa., has been honored with the presidency of the Ministerial Union—which includes all the churches—of Pittsburg.

Crayton S. Brooks, who so effectively attacked corruption in Missouri a few years ago, is carrying out the same program at Colorado Springs, Colo. The Denver Times makes favorable comment upon his work.

The Christian Century's one dollar a year is possible through the liberal patronage of the firms that advertise in our columns. They are among the best. Patronize them. Mention the Century when you write.

J. R. Golden, pastor at Gibson City, occupied the pulpit at the Second Church, Bloomington, last Sunday, speaking for the regular pastor, J. H. Gilliland, who is assisting F. W. Burnham in revival services at Decatur.

Wister C. Williams of Seattle, Wash., passed through Chicago last week on his way to visit his parents in Richmond, Ind. He said that one hundred preachers are wanted for an evangelistic campaign in Washington in June.

W. M. Taylor of Chattanooga, Tenn., is in Texas in the interest of Home Missions. Bro. Taylor has spent

about three years in Porto Rico, and his address on the Porto Rico Mission is interesting and entertaining.

The Sunday school of the West Side church at Springfield is one of the best and most up-to-date schools in the state. The attendance the past few Sundays has been over 300. Prof. Anderson, principal of the Trapp School, is the wide-awake superintendent.

J. L. Garvin has resigned the pastorate at Youngstown, O., and will re-enter Union Theological Seminary. Mr. Garvin's pastorate of two years at Youngstown has been eminently successful. The official board of the church passed resolutions of regret at Mr. Garvin's resignation but approve of his purpose to acquire higher education.

James T. Cochran, a 1905 graduate of the College of the Bible, who has been ministering to the churches at Stamping Ground and Morgan, was buried at Berry, Ky., Tuesday. His death was a terrible shock to his wife and mother, as well as to a large circle of friends. Without warning he fell in the pulpit at Stamping Ground last Sunday morning and without a word expired. The professors and students of the College of the Bible, as well as the congregations where he preached, speak of him in high terms.



I. W. LOWMAN,
Deland, Ill.

I. W. Loman, pastor at Deland, Ill., has been all his life a preacher in this state. He came to the Christian church from the United Brethren. Through his influence Chas. Reign Scoville became a disciple of Christ. Mr. Lowman assisted in the Chicago campaign last winter.

The Pennsylvania Railroad Co. having lost much business because of inadequate facilities, will spend \$75,000,000 for construction and equipment this year.

Wanted—A tent which will seat 150 to 300 to use in our evangelistic campaign. I am to give my services and depend upon my hearers for funds to pay expenses, hence must ask that some one loan or donate or rent us a tent very cheap. Address O. D. Maple, Marion, O.

FROM THE FIELD

GENERAL.

The Board of Church Extension has recently received two more annuity gifts from friends in Nebraska, one of \$2,000 and the other of \$200. The last named is the 138th gift on the annuity plan. For particulars address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City.

Geo. L. Snively, General Secretary, was called over into Illinois last week to write the will of a venerable brother who bequeathed \$5,000 to the association. Bro. Snively has had years of probate court experience and will donate his services in this capacity to all testators making the association one of their beneficiaries. Address him at 903 Aubert Ave., St. Louis.

The Foreign Society has published an interesting little pamphlet describing conditions in the Congo Free State.

H. A. Easton is singing in a meeting at Aberdeen, S. D. H. H. Harmon, evangelist; M. B. Ainsworth, pastor. Mr. Easton can engage with pastor or evangelist for May. Address H. A. Easton, 6430 Parnell Ave., Chicago, Ill.

We learn from reliable source that Bro. W. Thornberry of Barnesville, O., has just sent a check for \$2,000 to the Foreign Missionary Society.

Jamaica, April 3.—For seven years we have been laboring under the C. W. B. M. We have found many discouragements and often feel discouraged, yet there are many things to encourage. Closed a meeting last month at Manning's Hill with 71 additions.—G. D. Purdy.

The C. E. Society of the Fourth Church, Indianapolis, are fully alive to every opportunity for good. They support Mr. Tsiang Ting Yuen, a native evangelist, at Lu Cheo Fu, China; Ramdial, one of the orphan boys at Damoh, India, and are giving \$10 for the Female Christian College in Tokio. Other societies could follow their example with profit to themselves and the cause of world wide missions.

During the first six days of April the churches, as churches, gave \$7,911.15 for Foreign Missions, or a gain of \$1,045.38. This makes a gain of \$7,284.43 from the churches, as churches, since the first Sunday in March.

Dr. E. H. Long, Buffalo, N. Y., President of the State Missionary Board, made a pleasant call at the Century office last week.

F. G. Tyrrell of St. Louis gave his lecture "A Better Time Coming" at Batavia, Ill., April 7th. This is Mr. Tyrrell's second lecture at Batavia this spring.

CHICAGO

The brief meeting at Monroe Street conducted by J. S. Myers, resulted in 7 additions.

The Austin church is doing some Missionary explorations at Maywood, with encouraging results.

The Jackson Boulevard church will have a reopening and organ dedication April 20th. There will be a surprise for those who attend.

The Irving Park church will place a fine vocalion in their building this week.

This church has made steady progress under the leadership of J. R. Ewers.

Finis Idleman has supplied the pulpit at Metropolitan church in the absence of the pastor.

At Jackson Boulevard there have been more than 40 confessions in the last six weeks, at regular services. There were 135 additions to this church last year.

Evanston has just closed a good meeting. W. D. Ward, the pastor, did the preaching. There were over twenty-five additions.

Harvey is still looking for a preacher. May they soon find him.

The North Side church is struggling heroically with its problem. They deserve the sympathy and support of all the churches.

The Sunday School of the First church is making fine progress under the leading of its new superintendent, Bro. Wright.

A good tenor soloist is wanted in the choir of the Monroe Street Christian church. Salary and details can be arranged by correspondence with Mr. Fowler, chairman of the music committee.

The following Disciples are in attendance at the University of Chicago this quarter: H. F. Burns, Clara L. Darst, J. R. Ewers, A. C. Exley, J. F. Findley, A. W. Fortune, E. A. Henry, Guy M. Hoover, Navaro Otsuka, N. H. Robertson, H. B. Robison, W. F. Rothenberger, B. H. Seacock, B. G. Stewart, A. D. Veatch, W. D. Ward, Artemisia Olivia Baldwin, Ira C. M. Smith.

ILLINOIS.

Our cause in Knoxville is making commendable progress.

J. W. Johnson, Mt. Sterling, will soon begin a meeting with home forces.

Canton.—Six confessions, Sunday; another at prayer-meeting.—J. C. Lappin.

John Street has closed a two weeks' meeting at Donovan, Ill., with 50 accessions. The M. E. revival stirred the community with old-fashioned religious methods. Jas. Howe, a Eureka student who supplies the Donovan pulpit, told the simple conditions of salvation on his visit at the close of the revival and 12 came forward. He then sent for Bro. Street, with the above results. There was no sectarian battle and all are happy in the ending. The stir seemed to be needed and the plain scriptural method was an absolute necessity to many who had been aroused by the more emotional methods. The M. E. revivalist was very earnest and preached to the conscience with prophetic zeal.

Dixon, Ill., April 7, 1905.—After the W. A. Sunday evangelistic campaign in this city we secured C. A. Young of the Christian Century for a short meeting, which resulted in 132 additions to the church here, 99 by baptism, 19 reclaimed, 10 by statement and 4 by letter. The church is now in a fine working condition and there are additions at every service.—J. F. Stone.

Decatur.—Revival services are in progress, conducted by J. H. Gilliland of Bloomington, assisted by DeLoss Smith as soloist and choral director. The Decatur church dedicated their handsome

new building on Sunday, April second. The work, under the direction of F. W. Burnham, pastor, is growing and promises a rich and abundant harvest. "The Christian Century" expects to publish, in an early issue, an article describing and illustrating the splendid work of this interesting and growing church.

On the evening of Thursday, March 23d the First Christian church of Atlanta, under the direction of its pastor, inaugurated a new feature of church work in holding a "men's social."

INDIANA.

T. J. Legg is still in a meeting with L. F. Drash, at Bloomfield. The meeting was in progress three weeks without marked success, but at present many are making the good confession.

Terre Haute, April 10.—One young lady made the good confession at the College Avenue church last night.—Leonard V. Barbre.

Huntington.—Cephas Shelburne reports six added to the church since his last report in March. Brother Shelburne is in a series of doctrinal sermons and the audiences more than fill the building.

Remington, Ind., April 14, 1905.

The south half of district No. 2 of Indiana held a Missionary convention at Monticello April 12 and 13. Reports from all parts of the district indicated a substantial growth in all departments of church work. G. F. De Vol of Remington was chairman of the convention and was elected president of the district for the coming year.

G. F. DE VOL.

Bloomfield, Ind., April 15.—T. J. Legg began a meeting here March 11 and closed April 13. The immediate results 34 added.—L. F. Drash.

IOWA.

Dallas Center, Ia., April 13.—Seven additions here Sunday.

W. B. Harter changes his address from Prescott, Ia., to Greenwood, Neb.

Mason City, April 8.—We have received 15 additions in the last three weeks, mostly by confession. Civic Federation now in the city election here and we feel that we have the cleanest city of its size in Iowa.—W. W. Burks.

Lafayette.—Our meeting closed with 85 accessions, nearly all by primary obedience. This is one of the best organized churches in Indiana. It has a large Sunday School and an Endeavor Society. They have as fine a lot of brainy young men as I have seen in any church. A. W. Coner is the pastor.—W. E. M. Hackleman.

KANSAS.

Hiawatha.—Bro. Holmes of Ann Arbor, Mich., has just closed a fine meeting at Lawrence, Kansas, with 39 additions, 32 by confession. C. L. Milton has been retained another year as pastor. The church there is growing and prosperous. Hugh Lomax of Cotner, Minn., is preaching at Highland, Kansas. C. W. Cooper, another Cotner student, preaches at Severance, Kan.

Topeka, April 13, 1905.—Our meeting

with the First church is 9 days' old; 25 additions to date. H. H. Northcutt, evangelist; V. E. Ridenour, singer; Chas. A. Finch, pastor.

Kansas people who never do things by halves, will observe Sunday, May 7th, as Prohibition Day in honor of the going into effect of the prohibitory amendment in the state 24 years ago. The day should be universally recognized by Christian people throughout the state, and should do much to arouse prohibition sentiment.

KENTUCKY.

Additions to local churches in Lexington, Sunday, were as follows: Broadway, 3; Chestnut Street, 2; Central, 4.

The honor students of Kentucky University this year are M. L. Hurst and L. E. Lakin; and of the College of the Bible, A. F. Hensey and W. D. Willoughby.

C. R. Hudson closed a meeting at Frankfort, Ky., which resulted in more than fifty additions.

Two additions at Danville last Lord's Day. H. C. Garrison is doing fine work at Danville.

The elders of Central Church, Lexington, meet regularly on the last Friday night of each month to consider the spiritual welfare of the members. At the last meeting a number of persons were recommended for special oversight and attention. The elders desire to perform their whole duty as shepherds of the flock and will be thankful for any suggestions as to those members of the church who need sympathy or reproof in the name of Christ.

On Tuesday night the Missionary Bible Class of Central Church, Lexington, gave a reception to Miss Lavenia Oldham, the living link missionary of Central Church, who has labored for fourteen years in Tokio, Japan, and will soon return to that country. Among the pleasant features of the evening was the presentation to Miss Oldham by the class of a purse containing twenty-five dollars in five-dollar gold pieces. After expressing her thanks, she told of her interesting enterprise in educating native young men for the ministry and of the good work they are doing.

Gano Buckner during the past few months has put in a new pipe organ at Harrodsburg, Ky., and the church is soon to be remodeled. The Harrodsburg church is a Living Link in foreign missions.

MISSOURI.

J. L. Holtonwell recently organized a church at Gibbs, Adair county.

Money is being raised for a new church building at Arbela. This will give Scotland county 14 churches.

Chillicothe, April 10.—Ten added yesterday. Five baptisms. We begin a meeting April 23, assisted by Clarence E. Wagner as singer. James N. Crutcher.

The pastor of the Memphis church is just starting on his third years. The work in this old county seat town is moving along nicely. Ninety-eight have been added to the church in two years, a net gain of 74. Total money raised last year \$2,318.38. Total expenses, \$2,075.80. Balance in treasury, \$242.58. The church is planning for a great Missionary Rally May 16 and closing May 21. Speakers of national reputation will address the people each evening. On Sunday the Missionary Budget will be raised for the year.—M. J. Nicolson.

MEXICO.

Monterey.—The Bible school at our out-station on Union Calzada is prospering. Sister T. M. Westrup conducts this school. A good attendance was reported on last Lord's day.

Owing to illness Mr. Moses is unable to be at school this week and his pupils are having a vacation.

Bro. Enrique made his regular visit to the Saltillo church on last Lord's day. He reports two baptisms, increasing interest and all things in good condition.

New pupils were received in both the kindergarten and primary departments of the American school during the past week.

The schools are very busy preparing for the Easter cantatas.

Our brothers, Manuel Lozano and Leonardo Quino will hereafter hold evangelistic services each Lord's day afternoon at the Union Calzada out-station. They are just entering the gospel ministry and we wish long and effective service for both.

NEBRASKA.

S. W. Jackson reports one reclaimed at Murray, April 2.

Four were added at Harvard April 2. The church there is preparing for their annual reunion, which will be celebrated April 30. Preparations are being made to make this event most enjoyable and profitable.

S. D. Dutcher reports a good meeting in progress at First Church, Omaha, with 8 confessions Sunday.

Benkelman, April 12.—The recent meeting at Pekin, Ill., with pastor J. A. Barnett resulted in 70 additions to the church. This field is considered one of the most difficult in Illinois and Bro. Barnett deserves much credit for what he has accomplished.—Charles E. McVay, Singing Evangelist.

OHIO.

The C. E. Society of the Central Church, Columbus, O., recently sent \$25 for the Female Christian College to be established this year in Tokio, Japan. Endeavorers are always interested in education. Will you not help this new enterprise?

Cleveland, April 9.—Aetna Street Church: Three young men responded to the call of the Master to-day at our regular service.—F. D. Butchart.

NEW YORK.

Troy, April 10.—The Third Avenue Church has just closed a meeting conducted by Evangelist S. J. Corey. There were twelve baptisms and two accessions by statement. Bro. Corey's clear and persuasive preaching was a great help to the church. A hopeful spirit prevails.—C. C. Waite.

TEXAS.

North Waco, March 28.—Two additions to the Chatfield Church Sunday.

Dallas, April 3.—Four additions to the Central yesterday.—M. M. Davis.

Clarksville, March 31.—Meeting here closed with 12 additions, 4 of whom were by baptism. The church is revived and preacher provided for.

Oak Cliff, April 3.—Twenty additions by statement, 11 confessions. J. C. Mason is doing the preaching.

Fort Worth, March 27.—Seventeen confessions at Decision Day service in Sunday school yesterday. Bro. Frank Beach, of T. C. U., preached at our new

mission, "Faith Chapel," yesterday and had a splendid beginning. We hope to secure him permanently for this work, the Tabernacle standing back of the work till it comes to be self-supporting. I held services every night last week there. The ministers of the city begin a union evangelistic service in a large tent on April 9th, in which Bro. Hamlin and I will help to our utmost.—S. G. Inman.

The Churches of Christ of Dallas will join in a home mission rally at the Central Christian Church on Tuesday, April 25th. There will be two sessions, afternoon and evening.

MISCELLANEOUS.

Okmulgee, I. T., April 14.—We began a series of evangelistic services here Sunday, April 9, and in the three night services held we have had six additions, two of them being confessions. Frank L. Van Voorhis, the pastor, is giving us some strong evangelistic sermons, and we couldn't have brighter prospects.—Ray E. Dew, singing evangelist.

Five lepers have been baptized at Deoghar, India, by the missionaries of the Christian Woman's Board of Missions.

Dr. W. A. Alton and wife succeed H. G. Wilkinson and wife as missionaries of the Christian Woman's Board of Missions in Bayamon, Porto Rico.

Newcastle, Pa., April 14.—Closed a four weeks' meeting with the church here last night. There were twenty-four added, eighteen by baptism, six otherwise. Bro. H. E. Stafford is pastor here. Herron Hill, Pittsburg, is our next meeting.—F. A. Bright, evangelist.

Mrs. Julia C. Gerould, of Cleveland, Ohio, has purchased three acres of ground in Rath, India, and presented it to the Christian Woman's Board of Missions. She will give generously toward the erection of a school chapel upon this site.

A new church at Joliet, Ill., has recently been organized by J. Fred Jones, state secretary of Illinois Christian Missionary Society, known as the Joliet Central, having a membership of forty-two. These are a substantial people and mostly the heads of households. It has the outlook of a prosperous work.

Ukiah, Cal., April 6.

J. V. Updike closed here last night. Eighteen days, 45 additions, 40 confessions. A California rainstorm prevailed during the first nine days and kept many from hearing Bro. Updike's plain, positive presentation of the old story. Others will yet be won through the influence of this meeting. Otha Wilkison.

Elsberry, Mo., —

During the month of March at Montgomery City we had 16 added by baptism, 2 restored and five by letter. We also organized a Young People's Society with about 50 members.

At Elsberry we had one added by baptism and two by letter. Our work at Elsberry and Montgomery City is growing in interest. The ladies have taken up the work of the C. W. B. M. with renewed interest. W. A. Meloan.

Wanted—The names of any who move to this place. Many come here to engage in business or otherwise and I want to find them. Please write me of such. Address O. D. Maple, pastor Central Christian Church, Marion, Ohio.

Many prayers ought to undergo higher criticism.

The Christian Century

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are solicited and should reach us not later than
Monday of the week of publication.

The soul's awakening may come by a
blow or a kiss. Most people prefer to
have it come in the latter way.

The church of to-day is paying worship
to the great god of numbers. Statistics
are the criterion of success. We shall
learn by and by that quality is a better
standard of moral measurement than
quantity.

HONEST CONFESSION.

A Doctor's Talk on Food.

There are no fairer set of men on earth
than the doctors, and when they find
they have been in error they are usually
apt to make honest and manly confession
of the fact.

A case in point is that of an eminent
practitioner, one of the good old school,
who lives in Texas. His plain, unvar-
nished tale needs no dressing up:

"I had always had an intense preju-
dice, which I can now see was unwar-
rantable and unreasonable, against all
muchly advertised foods. Hence, I never
read a line of the many 'ads' of Grape-
Nuts, nor tested the food till last win-
ter.

"While in Corpus Christi for my health
and visiting my youngest son, who has
four of the ruddiest, healthiest little boys
I ever saw, I ate my first dish of Grape-
Nuts food for supper with my little grand-
sons. I became exceedingly fond of it
and have eaten a package of it every
week since, and find it a delicious, re-
freshing and strengthening food, leaving
no ill effects whatever, causing no eruc-
tations (with which I was formerly much
troubled), no sense of fullness, nausea,
nor distress of stomach in any way.

"There is no other food that agrees
with me so well, or sits as lightly or
pleasantly upon my stomach as this does.
I am stronger and more active since I
began the use of Grape-Nuts than I have
been for 10 years, and am no longer
troubled with nausea and indigestion."
Name given by Postum Co., Battle Creek,
Mich.

There's a reason.

Look in each package for the famous
little book, "The Road to Wellville."

CORRESPONDENCE

MARION, OHIO.

The Central started three years ago
with 37 members and has now 130. Last
year they gave to all the missionary
works \$2,100, paying their preacher \$700.
This year they are paying the pastor
\$1,000. Some time ago they purchased
a lot in a fine location for \$2,600; \$1,100
has been paid on it. Our plans have
been selected and we are waiting for the
needed \$1,500, then we will begin on an
\$8,000 or \$10,000 building.

This is a county seat with so many
open fields in the country towns and it's
all important to establish the cause firm-
ly here.

O. D. MAPLE.

WOODBINE IOWA.

April 11, 1905.

For the past two months we have been
engaged in the raising the debt on the
Hamburg church. The whole debt with
interest amounted to \$1,727.14. As a re-
sult of the work of two months the whole
debt was paid. Thorough co-operation
brought victory. Out of 254 pledges ta-
ken only 4, representing \$9, was unpaid
at the expiration of the time. Amounts
were received from volunteers as a re-
sult of the canvass, so that when the
smoke of battle cleared away we found
not only the debt paid but a surplus of
\$93.81 on hand.

We began work for the Woodbine
church April 9th. The plan now is to
erect a \$10,000 church building this sum-
mer.

J. FRANKLIN HALL.

CHARLES CITY, IA.

April 14.

W. W. Burks recently delivered his
popular lecture, "Sunshine and Shadows
in Life," at the First Christian church of
this city. Mr. Burke is a strong platform
man, his tribute to the "Anglo-Saxon" is
one of the finest word pictures we have
ever heard. We wish that every living
pulpit might hear him.

The members of the church held a re-
ception Friday evening, April 7, for bene-
fit of the 43 new members received dur-
ing the past six months.

D. L. Dunkleberger, who is one of the
elders of our congregation, also one of
Iowa's most successful preachers, has
been engaged in similar work the past
two months, has decided to again enter
the ministry. He preached April 9 at
Clarksville and will preach at Audubon,
Ia., next Sunday.

The Northeast District regrets losing
Jas. T. Nicholls, who becomes editor of
the Christian Union. We trust that all
may be benefited by the change.

G. A. HESS.

A. W. Jackman was elected vice pres-
ident and R. H. Lampkin of Wolcott is
the secretary for the ensuing year. Geo.
Ranshaw of Cincinnati, O., was present
in the interest of the A. M. C. S. J. O.
Rose of Indianapolis, corresponding sec-
retary, was in attendance and gave two
strong addresses on the needs of the
state. His reports indicate that Indiana
will be heard from in the near future
encouragingly. Indiana has a population
of 2,500,000. There are 130,000 Disciples
in the state. One-sixth of these give to

missions. Last year only \$3,000 was
raised for state work, but this year the
effort is being made to raise \$10,000 and
the outlook is encouraging. There is an
effort being made to resurrect the In-
diana Christian and the outlook is bright.

Surely 130,000 members should not
only give a generous support to our
great paper, but also support a state pa-
per for the convenience of the state
work. Several new fields will soon be
entered by the forces of the state and
conditions are favorable.

The Christian Century will be a great
help to the work and it should be given
the generous support of the Indiana
brethren.

G. F. DE VOL.

NEW ORPHANAGE.

The new orphanage at Loveland, Colo.,
will be dedicated next month. A cordial
invitation is extended to all who can
possibly attend this service to begin
planning for it at once. Definite an-
nouncement will soon be made of the
time. Many of our most gifted brethren
and sisters in the West will grace the
occasion with their presence and ad-
dresses. Of all our institutions, this has
the most picturesque location—on the
east a beautiful lake, to the west the
sublime Rockies. The Big Thompson
river flowing through lends beauty to
the landscape and adds fertility to the
soil. Our farm then is a veritable gar-
den of the Lord. We wish to begin
soon the erection of a large adminis-
tration building, containing chapel, hospital,
office and school rooms, and then group
about it as many cottages for our chil-
dren as may be required.

Beet sugar and berry culture on this
farm will enable our larger children to
be self-supporting and in the midst of a
moral environment almost assuring lives
of righteousness by each through all
their coming years.

There, too, we expect to transfer the
frailer members of our other homes that
the waxen petals of the lily drooping in
their little faces may be blown away
by the health giving gales sweeping
down from the mountains and the red
rose of health unfurled there instead.

This great beneficence is only await-
ing the collection of necessary funds, and
for them we appeal to the altruism of
our churches. Any person of good Chris-
tian character or Christian family, or
church may build a Memorial cottage,
provided they make it conform to the
general type of architecture to be adopt-

Children's Day FOR HEATHEN MISSIONS

The Foreign Christian Missionary
Society will furnish Children's Day
supplies, free of charge, to Sunday-
schools observing the day in the in-
terest of Heathen Missions, as follows:

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Brightening the World, by Prof. P.
H. Duncan, sixteen pages, new and
stirring songs, recitations, dialogues,
drills, etc. It will meet the demands
of the most exacting schools of all
grades.

2. Missionary Boxes. They are
a new design, printed in red.

3. The Children's Day number of
the Missionary Voice ranks high. It
is prepared especially for children.

Please give local name of school.
Give average attendance. Order at
once. Address,

F. M. RAINS, Cor. Secy.,

Box No. 844.

CINCINNATI, O.

ed for that institution. These cottages will cost about \$3,000.00, but will bear the names of those contributing \$2,500.00 for their erection. Philanthropists to whom this announcement is of interest may write or confer with Geo. L. Snively, St. Louis, or Mary V. Warren, its corresponding secretary, at Loveland, Colo. Geo. L. Snively.

BALTIMORE LETTER.

Last Lord's day was a red letter day for the Disciples of our city. We held the first of our union meetings. All of our churches will come together now once a month in these union services. E. J. Meacham of Wilmington, O., addressed us upon the theme, "Christ in His Church."

Last month we held our annual banquet. J. P. Rutledge of Philadelphia delivered the principal address.

Peter Ainslee always has high ideals, but he has gone beyond them since entering the new church. He reports 21 baptisms for the last month at regular services and many turned away from the evening worship. Herbert Yeuell of Uniontown, Pa., begins a meeting with him April 30th.

E. J. Meacham began a meeting with the Twenty-fifth Street Church, April 2, but was called home by sickness. The writer helped carry the meeting along until B. L. Kershner of Martinsburg, W. Va., could come to continue. He held his first services last Lord's day with 3 confessions and 2 by letter.

The Baptist Ministerial Association and our association will hold some joint sessions.

D. N. WETZEL.

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DISTRICT MEETING.

Monday, May 29th, is the appointed time for our second district convention of the I. C. M. S. at Chicago. The program committee is planning to make it a day full of good things.

Since our meeting of one year ago, new work has been organized at three places. One in Chicago and two in outlying districts, making forty-two churches in the ten counties.

Every church ought to be represented. Brethren see to it that delegates are chosen who will attend the convention, so that all our forces in city district and state may rally in a union effort to better establish the work in this field of wonderful opportunity, and which is but slightly occupied.

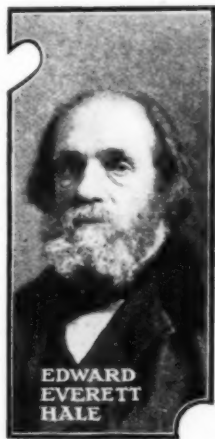
A. LARRABEE,
Dist. Secretary.

The people in the primary of life are always the first to show the graduates how to do it.

\$250,000.00 FOR BENEVOLENCES.

No once can read the Bible without being convinced that Christ and the Apostles and the early church placed as much emphasis on Christian Benevolences as on Christian Missions. Nor can we preach and illustrate to the world that full orbed symmetrical, perfect gospel whose triumphs adorn the most splendid pages of history until we too, place equal emphasis on these great ministries,—these two wings of gospel progress. Really, there should be as many days observed in our churches for benevolences as now under the various societies for all our numerous missionary interests. We are scarcely beginning to restore this apostolic equilibrium till we are giving as much for benevolences as for any one class of missions. Let us all exalt our ideals of what our brotherhood should do in this realm of Christian activity, and determine that next year shall record a quarter million dollars for the benevolence of the Church of Christ.

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is the name of a new 10 volume set of books just issued from the press, under the editorship of Edward Everett Hale, whose name is a household word everywhere. The work is beautifully illustrated, elegantly bound, contains about 4500 pages and is sold on small monthly payments. It is the most practical set of books published in the last twenty years. The people who have written these volumes are the successful men and women of the world.

Sift history down to its last kernel, and you will find that it is the story of those who made things happen. The farm's stony soil blossoms out and its barren places are covered with the shimmering green of growing crops, not because of luck or a good fairy's wand but because some man ploughed the land, fertilized it, planted it, and worked early and late to make it productive.

In a larger way civilization is what men have made it. There is not a principle of government, or a mechanical contrivance, or a book, or a business that was not at one time an idea in a thinker's brain. We are able to print this page at which you are looking, because a fifteenth century German—Gutenberg by name—was impressed, on a visit to a monastery, at the sight of monks laboriously reproducing manuscript, letter by letter. He thought he could improve on this process, and this thought led to the invention of printing by types—an invention that revolutionized society. Since he whittled out the first wooden type with the knife that hung at his belt his idea has been improved by generations of inventors, but the principle remains the same. You cannot do anything better, in the way of self help, than to make yourself familiar with the lives of great inventors like Gutenberg, or successful business men like Carnegie, or wise statesmen like Thomas Jefferson. Their biographies are object lessons on the value of originality, perseverance, honesty and economy. They are better than a thousand maxims that may have never been followed, because they record the actual lives and give the actual methods of the makers of civilization.

The publisher who prints and sells a set of books which makes men think and work along right lines, blesses the world. Such a work is Edward Everett Hale's ten-volume "Modern Achievement." The name of Mr. Hale, who is Editor-in-Chief of this set of books, seems all that is necessary to establish it as a choice classic.

A man who has banqueted with Daniel Webster, Charles Sumner, Wendell Phillips and Phillips Brooks; who was intimate with James Buchanan and every other president since his time; who has known all the chief cabinet officers, senators, representatives and foreign ministers, and every distinguished visitor to America during the last fifty years, and who knows personally the leading literary men and women of two continents, has many things of the most helpful and interesting character to tell to this age.

To read "Modern Achievement" is like stepping into a reception room with all the famous men and women of our time.

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SOUTH DAKOTA LETTER.

Beginning with the first Sunday in February we have since been holding our Sunday evening services in the opera house, where we have been preaching to audiences ranging from four to nine hundred people. Both the message and the pian has received the hearty approval of a large number of citizens.

On March 26th, H. H. Harmon of Columbus, Ind., and H. A. Easton of Chicago began with us conducting a series of meetings.

The Aberdeen Church is also holding a meeting in Ellendale, N. D. We have secured for our evangelist to hold the meeting there, G. W. Elliott of Brookings, this state.

Brother Jefferies of Britton spent two evenings at our meetings on his way to Verdon, where he preached on Sunday.

Brother Shellenberger of Duluth held a good meeting for the Arlington Church, where A. H. Seymour is pastor. This is one of our best churches and its strength is largely due to the long and faithful ministry of her pastor.

R. D. McCance of Parker held a successful meeting for the church at Highmore, where L. W. Thompson is minister.

E. B. Burton of Des Moines and Miss

Parks from Nebraska are conducting a series of revival meetings in Alexandria, where they are having large houses and prospects of a large ingathering. R. M. Ainsworth is pastor.

W. B. AINSWORTH, Pastor.

Aberdeen, S. D., April 5, 1905.

CENTRAL ILLINOIS MINISTERIAL INSTITUTE.

The 23d session of the Central Illinois Ministerial Institute was held at Eureka on the 9th and 10th inst. The two leading topics for discussion were the problems of the Small Church and the Sunday School. One session was given to the more academic question of Revelation. All the presentations were able and the discussions interesting. There were addresses by Prof. Radford on "Nature and Revelation," S. S. Lappin on the "Boy Problem," and H. H. Peters on "The Social Work of Christian Missions." J. H. Smart, D. F. Seyster and R. E. Hieronymus presented the problems of the smaller churches and ministerial supply. W. J. Whetzel read a paper on "Sunday School Pedagogy" that deserves a wider circulation. C. C. Morrison read a scholarly paper on "The Modern View of the Bible." The tone of all discussion was progressive. President Henry Churchill King was the chief speaker of the conference. He gave four superb addresses. The Arcola church was to have entertained the institute but graciously allowed Eureka the privilege that the students might hear Dr. King. It was a rare treat. Pres. King has a real message to the times in his interpretations of psychological principles in the religious life. He deals with fundamental problems but brings them up through common experience. His own modest bearing and simple manners make his fellowship a boon in such gatherings. The officers for next year are: President, J. H. Smart, of Danville; vice president, C. A. Burton, of Jacksonville; secretary, H. H. Peters, of Rossville.

A. W. Taylor.

YOSEMITE AND THE NATIONAL CONVENTION.

We are aware that many of our brethren will hope to visit Yosemite National Park during their trip to California this year. Here is collected a variety of mountain scenery which for beauty, and grandeur cannot be surpassed in the world.

We wish to say a word which may be in season. The park is in the heart of the Sierra, half way between Stockton and Fresno. It is eighty miles from the railroad and can be reached only by stage or wagon. It should be visited in June or early July when the snow is melting in the mountains and the falls are at the best. Hence the trip should be taken before the convention and early as possible. Delegates can take advantage of the rates to the Portland exposition and can thus come at any time in the summer.

The trip to the valley is somewhat expensive. Parties camp their way in and out for from thirty to forty dollars apiece. This requires about three weeks in time. The stage trip costs \$15 to \$20 staging, three to four dollars a day for board and takes a week at the least.

Near the Yosemite is the Mariposa Grove of Big Trees, chief among which is the Grizzly Giant, the largest tree in the world.

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We train lecturers and public speakers.
We work for results.

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WORCESTER, MASS.

The Highland Street Church of Christ held its final services in the small hall on North Ashland street last Sunday, where it has been meeting ever since the organization of the church about three years ago.

Roland A. Nichols, pastor of the church, preached in the morning and Alfred Flower, now nearing his eighty-third birthday, preached in the evening. Next Sunday, April 16, the first services will be held in the vestry of the new church, and will continue to be held there until the formal dedication, which will take place Sunday, May 7, with B. Q. Denham of New York city as principal speaker. A revival meeting will follow the dedication with Bro. Denham in charge during the first week. After the first week the ministers of our churches throughout New England will participate in the meeting. We need the prayers of the brethren at large, in this meeting.

Don't forget us way off here in New England, where we are comparatively so weak.

MAURICE WILLIS.

STOPPING THE GAINSAING OF THE WORLD.

The world must admit that Jesus came forth and alive from Joseph's tomb. It seeks to refute the assertion that He is within the Church that bears His name by indicting the church before the bar of public opinion for failure to do the will of Christ toward the poor. It does not require scholarship to qualify one for the jury to which the world appeals, nor does one have to go far for the proofs. Christ's precepts and examples in the premises are very explicit and the modern church's non-compliance therewith is very glaring.

Around us everywhere are the timorous, shivering, despondent poor; the plaintive, sad and sullen poor; the desperate, vengeful and plotting poor; the sardonic, infidelic and condemning poor.

The church is their best and truest and almost only friend, but they fail to recognize this sole source of their few blessings. The church has compelled legislation, making innumerable provisions for the destitute, but they thank the state rather than the church for them. Christians in secular fraternities have breathed generosity into all their characters, but the impoverished thank the lodge for that rather than the church. One evidence of that lack of wisdom of the children of light as compared with the children of the world that attracted the attention of Jesus, is that the church fails to make known that it is the almoner of divine bounties. Hence the church is impeached of failure to feed God's suffering lambs and sheep.

If each reader were asked, "What would you have done to overcome popular apathy toward the church?" he would answer, among other recommendation, "I would have the church manifest more sympathy for, and practical interest in the masses."

Brethren, the National Benevolent Association is an expression of the church's interest in the masses. The vitality and resources of the association are a faithful index of the intensity of this interest. Commit to it a great Easter offering this year, a gift from every congregation, and through its ministries to thousands of poor in the name of the church of Christ, it will vindicate this church of that impeachment, whether presented in ignorance or malice, and

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BECAUSE—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

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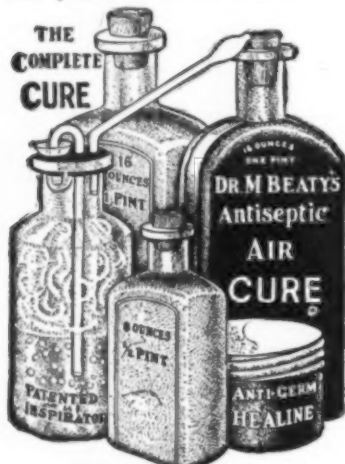
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make it widely known that the church is a truer and more helpful friend to the poor than any synagogue, lodge hall, cathedral or socialistic propaganda in existence.
Geo. L. Snively.

To the Pastors, Christian Endeavor Presidents and Sunday School Superintendents of Kansas:

The first Sunday in May has been set aside in Kansas as Prohibition Sunday in honor of the going into effect of the prohibitory law in the state twenty-four years ago. The Kansas State Temperance Union asks, therefore, that appropriate exercises be held by the Sunday schools and Young People's societies of the state, and that so far as it is possible, the pastors preach sermons appropriate to the occasion. Wherever it is practicable let the Young People's Societies join together in a mass meeting. The Union believes that the children and young people should have a prominent part in the day's exercises, as they are the ones most directly benefited by the prohibitory law.

A program appears in the March number of the Kansas Issue, extra copies of which may be obtained by addressing the secretary of the Union at Topeka, Kansas. Let a freewill offering be taken at these meetings for the work of education and law enforcement that is now being carried on by the State Temperance Union. The Union is working, not only to save the boys and girls of Kansas, but also to save the constitution from being trampled under foot by a lawless horde of liquor sellers. It is urgent that they have the co-operation of every lover of liberty and law in the state of Kansas in this work. If you are willing to join with them in making this a great day for the up-building of the Master's kingdom upon earth please drop them a card and they will assist you. Address Secretary State Temperance Union, 703 Jackson Street, Topeka, Kansas.

CHRISTIAN ENDEAVOR SUCCESS ABROAD.

Boston, January.

The United Society of Christian Endeavor is in receipt of reports from all parts of the world showing that the year 1904 was the best year that the Endeavor movement has ever known in the 24 years of its history, in its spread throughout the world, in application of its principles, in its conventions, in its outreach into new fields, into hitherto unknown lands, and in devotion to the home churches.

Foochow is the largest and most aggressive, center of the Christian Endeavor in China, there being over 100 societies in the Fuhkien Province. In the Peking station of the American board there are 10 societies.

In the Japan union there are 128 societies, of which 36 are Junior organizations. Ten denominations are represented, Congregationalists and Presbyterians leading.

The Bengal, South India, Punjab, United Provinces, and Bombay Provincial unions have all held stimulating conventions during 1904.

In Syria there are nearly a score of societies, and there is one in Jerusalem. Persia reports nearly 40 societies, Korea a dozen.

In no part of the world has there been greater progress than in Africa. The so-

cieties in South Africa are about equally divided between the Dutch and the British. The Rev. Carl Stackman, the new field secretary, has for his field Cape Colony, the Transvaal, the Orange River Colony, Natal, Rhodesia, or all of Africa up to the Egyptian line. In Natal the work is reported as prosperous, and the late conventions have registered the high-water mark in that province. In Cape Colony there has been a gain of 10 per cent in the number of societies within a year, and of a much larger per cent in some parts of the Colony. There has been a great gain in Egypt in the mission of the United Presbyterian churches.

In almost all the other missions of Africa Christian Endeavor is established. In the East Coast missions and the West Coast missions, in Zululand and in Liberia, in the Congo Free State and on the gold coast, there are societies.

Great Britain, next to the United States, has the largest number of societies of any country in the world, more than 10,000. They are said to be well distributed over the empire, in England, Scotland, Ireland, and Wales. Strong local and provincial unions abound in all parts of the United Kingdom. In Ireland the Increase Campaign is going on with vigor. Rev. Horace Dutton has spent the last year in Europe, traveling from France to the Balkan States and from Italy to Scandinavia in the interests of the cause. He is now in Sweden, and is to spend several months in northern Europe.

France has formed a national union.

There are nearly fifty societies in Spain. In the proportionate number of mothers' societies Spain leads the world. A society has been formed in the Balearic Islands, the first time that Spanish Christian Endeavor has crossed the sea. Rev.

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William H. Gulick has been, among the foreign missionaries in Spain, the father and mainstay of the movement.

In Portugal, Christian Endeavor is represented in Lisbon and Oporto, while the literature and language of the Portuguese have carried the news of the society to Brazil and to Africa as well. The latest Portuguese-speaking contingent to be added to Christian Endeavor ranks is found in the island of Madeira, where a flourishing society has recently been established.

Geneva, where Christian Endeavor has had its largest development in Switzerland, is destined to be a very important center of the work for all Europe. The society gained nearly seventy-five per cent last year in Switzerland.

Germany leads all the Continental countries of Europe in the number of Christian Endeavor societies and in the work accomplished. The German union is pressing on to the three-hundred mark in the number of its societies, and has enlisted thousands. Germany has been divided into six Christian Endeavor districts, in each one of which a convention is held each year, while the annual conventions are said to be worthy of recognition among the notable Endeavor gatherings of the year. A Continental convention is to be held in Berlin next July.

There are over 200 societies in Sweden, many of them in Baptist churches, and a larger number in the Lutheran State Church.

Thirteen societies are found in Finland, with an aggregate of more than 400 members, in connection with the Free Churches. A special effort is to be made to introduce the society among the Letts, who are almost entirely of Lutheran proclivities. In Bohemia these Endeavorers work among the churches of the American Board mission.

In Bulgaria several Bulgarian pastors, together with Dr. Marsh, a missionary of the American Board in Philippopolis, are establishing new societies and strengthening older ones.

Endeavorers in Hungary have appointed a colporteur, and established a Christian Endeavor department in a Hungarian paper.

In Monastir, Macedonia, there are four societies, with others in Salonica and other parts of Macedonia. None of these societies in English-speaking lands are helped by the funds of the World's Union, and in all of them Christian Endeavor is thoroughly established.

The Junior work in Australasia includes over 160 societies. The Junior rally in Melbourne called together 10,000 boys and girls, with their parents. The colony of Western Australia, which a dozen years ago had scarcely the beginning of an Endeavor movement, is now vigorously taking up the work with its sister states. South Australia has gained 24 per cent in the Increase Campaign, and will be a prize-winner. New Zealand has gained 10 per cent in number of societies within a year, and holds conventions in all her larger cities.

Several men prominent in public life in Australia and South Africa unite in testifying to the value of Christian Endeavor as a means of bringing together the English-speaking young people of the world and uniting them in peaceful conquests. Such men as Sir Samuel Way, the Chief Justice of South Australia; Hon. J. G. Jenkins, the Premier of the same state; the Lord Mayor of Sydney;

and Sir Henry Bail, the acting Governor of Natal, unite in these sentiments.

A similar testimonial comes from Sir David Hunter, who is at the head of the government railways of Natal; from Sir Robert Isaac Finemore, acting Chief Justice of the same colony; and from many others.


The first islands of the sea to take up Endeavor work were the Hawaiian group. Within the last eleven months the number of societies has doubled by the addition of 25 new societies.

In the Loyalty Islands, a French penal colony, a revival increased the membership of the churches by about twenty-five hundred souls, and the Endeavor society came in to strengthen the converts.

In the Ellice Islands seven societies have been found, with a total of 504 active members; in the Tokelau Islands, three societies and 265 members, one of them having a membership of 164 active members.

Some of the largest and best societies in the world are found in missionary lands. The church with the largest number of Endeavorers in the world is the Grace Baptist Temple of Philadelphia, with its fourteen societies; but a very close second is the society in Ahmednagar, India, with nearly seven hundred members, meeting in nine different sections.

In one island, that of Leifou, there are a thousand Christian Endeavorers out of a total population of some seven thousand.



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A. H. HANSON, GEN'L PASS'N AGT., CHICAGO.



Under the lead of Rev. James E. Newell of the London Missionary Society, Christian Endeavor has had a prominent place in the Theological Training-School of Malua, and in the churches of Samoa. Every graduate from this theological seminary goes out a Christian Endeavorer. Many Samoan Endeavorers have gone to savage and cannibal islands to extend Christianity.

In the Caroline and Marshall Islands and in Guam are large contingents of Christian Endeavorers.

Jamaica, in the West Indies, takes the lead in Endeavor work. There are now about 170 Young People's societies and 70 Junior societies, with about 12,000 members, in the Jamaica union; the existence of several other societies not affiliated to the union is known.

Christian Endeavor in the islands of the Atlantic is not confined to Jamaica, Cuba, and Porto Rico, the Bahamas, and the Barbadoes. In the Windward and the Leeward Islands, and in Trinidad far to the south, the societies are said to be flourishing in many places. In Newfoundland and Iceland Christian Endeavor is known.

In the Channel Islands, the Canaries, and in Madeira are the beginnings of the Endeavor movement.

Madagascar, in the Indian Ocean, is prominent in the island world for its Endeavor societies.

Ceylon never had so many as when the Boer prisoners of war were quartered there; in the prison camps were more than a thousand active Endeavorers, grouped in a number of societies. St. Helena had another thousand Endeavorers deported during the South African war from their native land; they formed nearly a dozen Christian Endeavor societies, had regular meetings of their local unions, and went back to carry the gospel found in their captivity to all parts of Africa.

More than 45,000 of the 65,000 societies are in the United States and Canada. These societies are said never to have been so prosperous as they are to-day, or to have done so large and varied a work.

More than 5,000 new societies have been formed within two years.

The Increase Campaign of the last two years has put new vigor, it is said, into a multitude of societies and unions. Ohio has formed over six hundred new societies. Indiana and Missouri are but little behind. Many other states have made larger proportional gain than these three leaders. The "Increase and Betterment Campaign" for the year 1905 promises larger results than any before undertaken; it recognizes good work of every kind; every society that adds twenty-five per cent to its numbers, or that distinguishes itself for good prayer meetings, good committees, larger educational endeavors, wider and larger missionary effort, and better citizenship endeavors, in any or all of these ways, will be recognized at the Convention in Baltimore next July.

Societies exist in more than a score of the prisons of the land. Chaplains and wardens report prison discipline made easier, convicts turned to acquiescence in their lot, and to hopeful outlook for the future.

There are societies in hospitals and poorhouses, in social settlements and fresh air camps, in homes and orphanages. In constantly new ways, on a constantly enlarging scale, in many unexpected places, the society is said to be doing its work.

Rev. F. E. Clark, D. D., founder of the society and president of the United Society, says, "For an amount of money which many churches and Christian Associations spend upon themselves for a single section of a single local community in a single year, the work of Christian Endeavor can be started and supported for a whole year throughout all the world."

Cartersville.—The report of F. L. Davis' first year's pastorate shows 71 accessions at Cartersville and other points. An average attendance at Sunday School of 94 and 32 at prayer meeting. The church gave \$152.45 to Missions, and closed the year with \$100 in the treasury.

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Special Advantages

A special opportunity for most practical lessons in voice culture and for some sensible advice in regard to pulpit action and gesture will be features of this school. A chance to meet for a six-weeks term preachers from other churches, from country and from city, to ask and hear answered questions of pastoral theology and sermonic difficulties will make this course an exceptional opportunity for any man who has the Master's cause at heart, and who feels that it is a duty to succeed.

Bible lectures will be given by a carefully selected group of practical men, both laymen and preachers, which alone would make the Conference and Training School invaluable.

An Opportunity

"The Christian Century" has decided to offer scholarships to this work, the regular price of which is \$30.00, to all interested readers of the "Century," on the cooperative plan. Any preacher who would like to take advantage of this course, or any church or society wishing to throw this opportunity open to the preacher of their church should address immediately for particulars.

All preachers or individuals interested should make application for the scholarship and write at once for particulars.

Pastoral Helpers

The same chance will be extended to pastoral helpers, and a course in Bible reading, extemporaneous speaking, and general elocution will be especially interesting to the women who are making this their life work. Dr. Ott has planned to give four free scholarships in his regular classes to four pastoral helpers next year. These will be selected from the class next summer. The number of scholarships available is limited, and immediate response is, therefore necessary.

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Thereby assisting nature in restoring the eye to its normal functions.

BY this mild and harmless treatment I have restored sight to thousands in all parts of the world. It is so simple that a child can apply it.

With it I have cured cataracts, optic nerve paralysis, granulated lids, pannus, pterygium, glaucoma, congestion of the optic nerves, weak, watery eyes and all other eye diseases.

By its use the eyes are strengthened, brightened and beautified.

I WILL send absolutely free to anyone anywhere a copy of my book "Eye Diseases Cured Without Surgery."

It tells how I cure eye diseases in the patient's own home, and gives testimonials from many of the thousands I have cured.

Tells how to diet, bathe, exercise, etc.

Gives many valuable health hints.

It tells all about the Oneal Dissolvent Method and what I have been able to do in the most serious chronic eye trouble.

I often receive letters from people who have been cured by following my advice and instructions given in my book, which did not cost them one penny.

I will diagnose your case and advise you free of charge.

If I can cure you without expense I will gladly do so.

MANY of the people I have cured sought my aid as a last resort. They had been given up as "hopelessly incurable" by others—yet I cured them.

All eye diseases are dangerous.

No matter how slight or insignificant your eye trouble seems, it may result in blindness unless treated now.

Don't neglect your eyes for a moment if they are bothering you in the least.

Do not be like thousands of others who have failed to heed the warning until too late.

Sit down right now and send me a postal. It will bring my book by return mail. If you will also write me about your case I will advise you free of charge. Address

DR. OREN ONEAL, SUITE 952, 52 DEARBORN STREET, CHICAGO

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